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From the Presbyterian.

Letters to Presbyterians

ON THE PRESENT CRISIS IN THE PRESBYTERIAN CHURCH IN THE UNITED STATES.

LETTER VII.

Adherence to our Doctrinal Standards.–Continued.

CHRISTIAN BRETHREN,—It may be asked, and probably will be asked by some, what application the subjects discussed in the preceding letter, can have to the present state of the Presbyterian Church? I answer, MUCH in a variety of ways. There are, undoubtedly, circumstances, either real or supposed, in the situation of the church, adapted to excite deep solicitude in the minds of those who take an interest in her welfare; and especially in the minds of those who believe that her true interest essentially depends on her faithful adherence to those EVANGELICAL PRINCIPLES, which our fathers laboured hard to defend and establish; which their sons have gone through many a conflict to maintain; and which the great mass of our most experienced, wise, and pious ministers and members do still consider as lying at the foundation of our real prosperity as a Church of Christ. You will, no doubt, anticipate me when I say, that the circumstance to which I allude is, the painful apprehension entertained by many, that, in some of our Presbyteries, there is not that entire adherence to our doctrinal standards which the purity of the church demands. To what extent there is real ground for this fear, I pretend not to decide. I would fain hope, as expressed in my first letter, that nineteen-twentieths of our ministry and eldership are not liable, in any considerable degree, to the charge in question. I know, however, that the apprehension above referred to, exists in some minds; and that, in some cases, it is so deeply fixed, as materially to interfere with that cordiality of feeling, and that harmony of Christian intercourse, which are so desirable among the members of the body of Christ, and which it is the unfeigned object of these letters to promote. Many of those whom I address, will be better judges both of the reality and extent of the evil in question, than, in my situation, I can possibly be. Permit me, then, Christian brethren, to pour out the fulness of my heart on this important subject, with fraternal freedom. I shall "bring no railing accusation" against any one. I shall hold up no brother to the public gaze as a heretic. Nothing is further from my wish, than to hurl the charge of heterodoxy, or to indulge the suspicion of it in my own bosom. Rather would I cherish myself, and inculcate upon all whom I address, the exercise of that Christian charity, which "hopeth all things," and "thinketh no evil." Still, even charity herself has eyes, and ears, and intellect, and cannot be regardless of the truth. If the evil is question exists, is it the part of wisdom to close our eyes against it? Will it not "eat as doth a canker," and be likely, at last, to produce a fatal mischief? If it produce uneasiness now, will it not be likely, if left uncorrected, to produce discord, hostility, and rupture in the end? Allow me, then to express my feelings on the subject with all the sincerity and frankness of one who loves *harmony* and *quietness* MUCH, but *truth* MORE; and who remembers that the inspired oracle represents that "wisdom which cometh down from above, as *first* PURE, *then* PEACEABLE;"—nay, who is persuaded that all that peace which rests upon indifference to the truth, or on friendship to error, must be as transient as it is false.

Let none say, that uniformity of doctrinal belief, among the ministers and members of a particular church, is by no means so important as many imagine; and that to indulge uneasiness, or to give trouble respecting it, is rather a mark of prejudice and bigotry than of sound wisdom. This, I know, is the language of some. But is it the language of God's word? Has it been the language of the most faithful and eminently useful of the servants of Christ in any age? What is to be done by those who verily believe that Christians are bound, agreeably to the inspired injunction, to "hold fast the form of sound words which they have received," and to "contend earnestly for the faith once delivered to the saints?" What shall be done by those who believe that one principal end for which the church was instituted by her Divine Head, was that she might preserve in their purity, and transmit uncorrupted to future ages, the true faith and order of Christ's house? What shall we say to those humble, conscientious Christians who think they read, in every page of ecclesiastical history, that, in all cases without exception, when the church has faithfully adhered to those doctrines of the Bible, and of the Reformation, which are taught in our Confession of Faith, she has been blessed and prospered; and that, just in proportion as she has departed from these doctrines, she has declined both in spirituality and peace? It is not enough to tell such persons that they are weakly prejudiced, or that they are "high church" bigots. This is, surely, not the way either to satisfy a conscientious scruple, or to promote Christian love among brethren. The stubborn facts, after all, remain; that it is by the *truth* alone, borne home to the heart by the Spirit's power, that any of the children of men are truly sanctified;—and that it is only so far as the disciples of Christ "walk by the same rule," and "speak the same thing," that they can be blessed with a harmony and love which are worth possessing.

The impression which has undeniably been made on the minds of some excellent ministers of the Presbyterian Church, that there are brethren in our connexion, who have departed from some of the important doctrines of our Confession; and that there are others, who, though not chargeable themselves with this departure, in all its extent, are yet over indulgent to it in their co-presbyters; —the impression, I say, thus made, is either founded in truth, or it is false. If it be entirely false; if there be no real ground for the suspicion; why suffer it to be indulged for a moment? Why not remove it effectually, and at once; as might easily be done by a few candid and explicit statements? Surely to make such statements, is not too great a condescension, when the edification of brethren, and the peace of the church are involved. But if the impression referred to be just; if the suspicion of doctrines seriously erroneous having crept into the church, be founded in fact, can those who lament, and complain of the fact, be blamed? Ought they, as "watchman on the walls of Zion," to hold their peace when their Master's truth is invaded? And is it possible to hope for a sound and safe peace until the evil is, in some way, corrected; until the impression of which we speak is legitimately removed?

On such a subject, however, general remarks and suggestions will be of little value, unless followed by some distinct specifications. I will, therefore, frankly give a specimen of the doctrines to which I allude. That teaching doctrines such as I am about to mention, has been often and formally imputed to ministers of the Presbyterian Church in the United States, no one who has been conversant with the religious journals of our country can fail to know. With what truth these imputations may, in some instances, have been made, I will not, at present, undertake to decide; and therefore, I do not venture to connect the specified opinions with any particular names. But I will venture to say, that if any of these doctrines are held and taught by *any* of the ministers connected with the Presbyterian Church, it is deeply to be deplored, and affords a painful augury of the purity and peace of the church in time to come.

The doctrines referred to are such as these—That we have no more to do with the first sin of *Adam*, than with that of any other parent;—that he was not constituted the covenant head of his posterity, but was merely their natural progenitor;—that there is no such thing as *original sin;* that infants come into the world as perfectly free from corruption of nature as *Adam* was when he was created;—that to speak of innate corrupt inclinations and propensities, is an absurdity;—that by human depravity is meant nothing more than the universal fact, that all the posterity of *Adam*, though born entirely free from moral defilement, will always begin to sin when they begin to exercise moral agency;—that the doctrine of imputed sin, or imputed righteousness is nonsense;—that the human will determines itself;—that the impenitent sinner is, by nature, in full possession of all the powers necessary to a full compliance with all the commands of God;—that he is in possession of plenary ability to repent and believe, without the aid of the Holy Spirit;—that if he laboured under *any kind of inability*, natural or moral, which he could not remove himself, he would be fully excusable for not complying with God's will;—that man is active in his own regeneration, in other words, that his regeneration is his own act;—that it is impossible for God, by a direct influence on the mind, to control its perceptions and practical choices, without destroying its moral agency;—that, consequently, Omnipotence cannot exert such an influence on men as shall make it certain that they will choose and act in a particular manner, without making them mere machines;—that we have no evidence that God *could* have prevented the existence of sin, or that he could now prevent any that exists, without interfering with the moral agency of man;—that he would, no doubt, be glad to do it, but is not *able*;—that he elected men to eternal life, on a foresight of what their character would be;—and that his sovereignty is confined to the revelation of truth, and the exhibition of it to the mind.

Now, let any man take these doctrinal propositions, and compare them with the spirit and language of our Confession of Faith; and if he can lay his hand on his heart, and say, with an honest conscience, that they agree with that formulary, and that the same individual can sincerely assent to both; he will furnish, it appears to me, one of the most signal examples of either perverted intellect, or moral obliquity, that can easily be found. If I really adopted the foregoing doctrines, I should certainly consider myself as guilty of the grossest *perjury* in subscribing the Confession of Faith. If *Pelagian*, and *Semi-pelagian* sentiments existed in the *fifth century*, here they are, in all their unquestionable and revolting features. More particularly, in regard to the denial of *original sin* and the assertion of the doctrine of *human ability*, *Pelagius* and his followers never, certainly, went further than some of the advocates of the doctrines above recited. To attempt to persuade us to the contrary, is to suppose that the record of the published language and opinions of those ancient heretics is lost or forgotten. And to assert that these opinions are reconcileable with the Calvinistic system, is to offer a poor compliment to the memory of the most acute, learned and pious divines that ever adorned the church of God, from the days of *Augustine* to those of the venerable bands of Puritans, who, after bearing a noble testimony against surrounding errors on the other side of the *Atlantic*, bore the lamp of truth, and planted the standard of Christ in this western hemisphere. Were they entirely mistaken in all their able and heroic testimony against Pelagian and Arminian errors? Did *they* spend their breath, and give up all that was dear to them in this world, in vainly contending against a mere imaginary discrepance? My Christian friends, if we are prepared to admit this, we are indeed the degenerate offspring of a noble race of men. Let us no longer claim them as our sires. Let us withdraw the memorials of their exalted virtues, piety and services, which we have so often thought ourselves honored in erecting. Let us no more repeat that almost hallowed inspiration—*Sit anima mea cum puritanis!*

That the distressing apprehensions of error just expressed are not confined to "old-school" Presbyterians, is well known to those who have attended to the popular publications of the day. One of the most acute, profound and cautious theologians of *New England*, the venerable Professor of Christian Theology at *Andover*, in speaking of the precise opinions above recited, and others of allied character, represents himself and his friends as filled with anxious fears respecting the nature and tendency of these opinions; and consider their advocates as "making an attack on several important articles of the orthodox faith; and as employing language on the subject of moral agency, free will, depravity, divine influence, &c. which is so like the language of Arminians and Pelagians, that it would require some labour to discover the difference."* And one of the most enlightened and respectable divines of *Connecticut*, in terms of still more unqualified reprobation, denounces the same opinions as Arminian in their character; directly adapted,—whatever may be the intention of their advocates, to make all who believe them Arminians; and tending to undermine, at once, the purity and peace of the church.†

But the question, whether the doctrinal opinions alluded to are reconcileable with the received Confession and Catechisms of the Presbyterian Church, is of small importance compared with another—Are they reconcileable with the Scriptures? What is their bearing, on that great system of "grace and truth which came by Jesus Christ?" And here the unavoidable answer appears to me to be of the most painful kind. I am aware, indeed, that the respected brethren who are said to be the advocates of these opinions, are said also to believe and insist that they consider them as peculiarly benign in their aspect and influence. They assure us that these doctrines afford great advantages over all others, in addressing both saints and sinners; in making men feel their deep responsibility, and in moving them to immediate and vigorous effort in the great work of salvation; that they are the most efficient promoters of revivals, and eminently adapted to build up the church of God. I have no doubt they believe all this. And those who, with me, deplore the reception of these opinions by any, might believe it too, if the opinions themselves had now, for the first time been known in the Christian Church. But they are old opinions. There is scarcely any thing new about them, even in their dress. An ample experiment has been made of their effects in different ages, and in various parts of the world; and these effects have always been deplorable, especially in reference to the spiritual interests of the church. The very same plea was made in behalf of the same doctrines, by their original advocates in the fifth century, and has been urged by their followers ever since. Yet nothing is more plain than that all the principles of evangelical truth, and all the lessons of Christian experience must be reversed before such a plea can be admitted. In fact, the whole tendency of the system of doctrines just detailed, is to exalt the creature, and depress the Creator; to give us less humbling ideas of the moral disease under which we labour, and a diminished sense of obligation to the grace of Christ, and to the power of the Holy Spirit;—to make the impenitent believe that conversion is a small and easy thing, and that they can accomplish it in their own strength, whenever they please. If men come into the world as free from all moral taint as *Adam* was in his state of primitive rectitude, and yet never fail to commence a course of sin the moment their moral agency begins, is not the doctrine of depravity, on this plan, encumbered with new difficulties, and placed on a footing far more perplexing and objectionable than the old system of orthodoxy ever placed it? If there be no such thing as *innate* depravity, what is the real source of the sinful series of actions which never fails to commence with the commencement of moral agency? Is God the source of it? There is nothing, it seems, in man by nature to which it can be traced. Besides, if this be so, in what can regeneration consist? If there be no native tendency or disposition of the soul to be corrected, what does the Holy Spirit do to or for a man when he regenerates him? Does he only break the force of a few successive sinful *acts*, without any agency on the heart which will render it less liable, or less disposed to sin in future? Further, if God cannot control the volitions of men without destroying their moral agency, then all certainty that his purposes will be accomplished, his predictions fulfilled, and the perseverance of his people in holiness secured, is, at one stroke, subverted. If God wills to save man, and yet cannot save him, unless man wills to help him, though at the same time, man, (according to this system) can will to be saved independently of any agency or will of God to that end; what security is there that *any* will be saved? If man be active in his own regeneration, in other words, if the agency by which he is "brought out of darkness into the marvellous light" of the Gospel, is his own, in what rational or scriptural sense can he be said to be "born of the Spirit;" to be "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God?" If the wills of men are always governed by a "self-determining power," how can all glorying be taken away from the creature, and ascribed to almighty, sovereign, self-moving grace? Is it indeed so? then I see not—notwithstanding all the solemn, and I doubt not, sincere protestations of the abettors of these doctrines to the contrary, I see not how we can avoid the conclusion, that the character of God is dishonored; that his counsels are degraded to a chaos of impotent wishes, and abortive endeavours; that his promises are the fallible and uncertain declarations of circumscribed power, and endless doubt; that it is impossible to guard the best hopes of the Christian from the constant liability to be blasted, unless by reducing him to a mere machine; that the whole plan of salvation is nothing better than a system of probabilities and peradventures in which nothing can be made certain but at the expense of destroying the moral agency of the creature; and that it is nearly, if not quite as likely to land the believer in the abyss of the damned as in the paradise of God!

I know that these consequences are neither recognised nor admitted by the respected brethren who entertain the opinions under consideration. On the contrary, they think they see consequences flowing from them of the most favourable and inviting character. Nay, I believe they have been led, in some instances, to embrace and to preach these doctrines, by a sincere wish to avoid certain evils which they saw, or thought they saw, to arise from the exhibition of what they call the "Old Orthodoxy." They have heard, perhaps, some who professed to be advocates of "Calvinism," represent some of the features of that system, and especially the subject of human *inability*, in a manner rather adapted to diminish a sense of responsibility, and lull to sleep, than rouse and alarm the impenitent sinner. They have thence hastily concluded, that the fault was in the system itself, and not in the preacher. And in their ardent zeal to do good, instead of *only rectifying the mode of presenting truth*, which was all that needed rectification, they have been allured into the opposite error, by an honest desire to make a strong and salutary impression. This, I have no doubt, is a real statement of facts; and that we have, of course, to thank the occasional mistakes of "old school" preaching, for some of the most serious departures of "new school" champions, from the simplicity of Bible truth. This, however, while it *accounts* for the fact before us, by no means *justifies* it. Some of the worst heresies that ever infected the church have arisen from a similar source.

As to the alleged peculiar tendency of these doctrines, to make men feel their responsibility, and to promote revivals of religion, it is, I am constrained to believe, altogether delusive. The preaching of these opinions may promote, as I am persuaded it has promoted, revivals of a spurious kind, in which temporary excitement—strong animal feeling—and vows and resolutions made on the spur of the moment, and in human strength, were the sum and substance of what was accomplished by them. Or they may exceedingly rouse the public mind, by being connected with novel devices and movements. Thus, it is well known that strongly marked and extensive religious excitements have often occurred, both in former and latter times, under the ministration of those who denied every fundamental doctrine of the Gospel. But surely no one ever considered this as any evidence that the sentiments on which the whole rested, were either sound in their character, or salutary in their influence. I defy the most diligent student of ecclesiastical history, to produce a single instance in which the interests of vital piety, of genuine revivals of religion, have not utterly perished in Pelagian hands.

O how different, my Christian friends, is this scheme of doctrine, from that humbling, yet elevating, and glorious plan of salvation, which shines so clearly in the Bible, and which appears to me to be so exactly and happily copied into our Confession of Faith! A system which represents man as universally fallen, depraved and guilty, in virtue of his covenant connexion with "the first *Adam*;"—which exhibits him as an active, sentient, moral being, endowed with all the faculties which constitute a free, responsible moral agent; yet destitute of all holy dispositions, "dead in trespasses and sins," that is, insensible to the glory of God, and to all holy taste and enjoyment;—which describes him as wholly unable to recover himself from this state of moral pollution and alienation, yet entirely to blame for this inability; to blame, nay wholly inexcusable, for every moment of its continuance; the inability being altogether moral, and consequently, rather aggravating than excusing the spirit and conduct of the sinner;—a system which, while it represents man as in these deplorable circumstances, holds forth to him a dispensation of rich and wonderful mercy, through "the second ADAM, the Lord from heaven;"—which proclaims to a guilty world, a divine, almighty, all-sufficient Saviour, who, as the covenant Head and Representative of his chosen, laid down his life as an atoning sacrifice to satisfy divine justice, and reconcile us to God;—a sacrifice abundantly sufficient for the whole world, but, according to the gracious purpose and sovereign wisdom of God, made efficacious only to those who believe;—which on the ground of this all-sufficient sacrifice, sincerely makes an offer of the Saviour, with all his benefits, to every one who hears the Gospel; and that, not on the ground that those who make the offer thus general, do not know who are chosen, and who are not; but because the provision made by the sacrifice of the Redeemer is abundantly adequate, and in its nature, perfectly adapted to the case of all;—a plan which represents the pardon and acceptance of the sinner as founded solely on the perfect satisfaction and righteousness of the Redeemer, received by faith, and imputed to the believer; and his regeneration and progressive holiness, as produced entirely by the power of the Holy Spirit, on whose gracious power the Christian is entirely dependent, for the commencement and continuance of every holy exercise. In short, a system, which represents the moral ruin and impotence of man by nature as entire; which maintains, from the beginning to the end, his perfect dependence, and, at the same time, his perfect freedom and responsibility; and which also, from the beginning to the end, holds forth the Saviour, his love, his atoning blood, his justifying righteousness, his life-giving spirit, as the only hope of the sinner —as the *Alpha* and the *Omega*, the first and last of the whole plan. This, as I read the Bible, is the great evangelical system. And as *David* said concerning the sword of *Goliath*, so say I of this system—"There is none like it,—give it me."—This is "the glorious Gospel of the blessed God." It may, no doubt, be preached unfaithfully, or unskilfully, as it has often been by its professed friends; but, when proclaimed in its genuine character, it is "the power of God unto salvation to every one that believeth." Some, I know, have said, that to exhibit the Gospel thus, is to give it a "discouraging" aspect. But I know of no "discouragement" with which it is chargeable, except it be, that it discourages in the sinner *all hope of being his own saviour*. And this, I acknowledge, is, to me, one of its strongest recommendations.—It humbles the sinner. It exalts the Saviour. It warms, consoles, and edifies the believer. This is that "sword of the Spirit," which, accompanied with the mighty power of Him who gave it, is destined to accomplish the conquest of the world.

I do not forget that some of the respected and beloved brethren who are regarded as the advocates of the doctrines alluded to, tell us continually, that *they* believe substantially as *we* believe; that the difference between them and us is chiefly, if not entirely, a difference of *words*. And is it possible, if this be the case, that they will allow so much anxiety and noise to be created by a mere *verbal dispute*? Is it possible that they are so intent on a set of *terms*, as to grieve multitudes of the pious, and run the risk of breaking the peace of the church, for the sake of maintaining a mere phraseology? Surely they cannot so lightly esteem the harmony and edification of the body of Christ! But whatever may be the understanding and the intention of the leading preachers of the doctrines referred to, the question is, how are they understood by *others?* What impression when preached as they are, will they be likely, and are they found in fact, to make? Nothing can be more certain than that the *language* of some of these doctrinal statements is palpably Pelagian, and some others of them semi-Pelagian; and even if those who, after all they have heard of the uneasiness of their brethren, still insist upon employing this language, do not themselves embrace the errors with which it was once connected; there is the utmost danger that others, not so discerning or so pious, will be led astray by the language in question, and really embrace, in all their extent, the errors which it was originally employed to express. I am persuaded that ecclesiastical history furnishes no example of such theological language being obstinately and extensively used, without being found in fact connected with Arminian and Pelagian opinions, or at least ultimately leading to their adoption.

Besides, all experience admonishes us to be upon our guard against those who, in publishing erroneous opinions, insist upon it that they differ from the old orthodox creed "only in *words*."—This plan has been often pursued, until the language became familiar, and the opinions which it naturally expressed, current;—and then the real existence of something more than a verbal difference was disclosed in all its extent and inveteracy. Such was the course adopted by *Arius*, in the fourth century. He and his followers strenuously maintained that they differed in no material respect—nay in terms only—from the orthodox church. But how entirely was their language changed when they had gained a little more power and influence? The same plea precisely was adopted by *Pelagius*, and his leading adherents in the fifth century, and also by *Cassian*, and other advocates of the semi-Pelagian cause about the same time. When *Arminius* arose toward the close of the sixteenth century, he veiled his opinions by the very same plea, and by this means succeeded, for a number of years, in eluding ecclesiastical discipline. Such also was the allegation of *Cameron* and *Amyraut*, of *France*, in the seventeenth century, when they commenced that corrupting process in the doctrine of the French churches, which at length issued in their deplorable degeneracy from the truth, and, indeed, in their final ruin. And, to mention but one example more:—All the world knows that a similar plea was confidently urged by our *Unitarian* neighbours of *Massachusetts*, when more than twenty years ago, they were charged by some faithful watchmen on the walls of *Zion*, with holding Arian and Socinian opinions. They denied and resented the charge; denounced those who brought it as malignant slanderers; and warmly contended that they differed from the mass of the *Massachusetts* clergy chiefly in "words." If my memory does not deceive me, only one man in the whole commonwealth was candid enough when the charge was first published, to acknowledge its truth. But we all know how the affair issued. The worst predictions of the advocates of truth were seen realized; and proof of the most unequivocal kind produced, that while the truth of the charge was loudly and indignantly denied, it had a deep-seated and growing foundation in fact. Shall these instructions of experience be lost upon us? Shall examples so numerous and decisive be contemplated in vain?

I am very far from imputing to the respected brethren, to whose alleged opinions I now refer, the insidious aim to conceal and deceive, which appeared but too plainly in the long line of errorists to which I have referred. On the contrary, I am bound to take for granted, and do really believe, that the greater part of them have completely succeeded in persuading themselves that the doctrines specified are truly, for substance, those which are found in our public formularies. Yet it is impossible for me to doubt that these brethren are labouring under an entire mistake; that they are really, without being aware of it, teaching dangerous errors; and, like men of excellent intentions who have gone before them, are laying a foundation for still more serious departures from the purity of Gospel truth. I am not unacquainted with the ingenious and plausible efforts of distinguished brethren, who advocate these speculations, to reconcile them with the simple truths of the Gospel; and to show that they do not differ from the doctrines taught on the same subjects by President *Edwards*, by *Witherspoon*, and by other venerated fathers whose praise is in all the churches.—But the more I read of such efforts, the more I am amazed and dissatisfied. By a similar process I could prove that President *Edwards* and *John Taylor* of *Norwich*, did not materially differ! Either language has lost its meaning, or these brethren differ essentially from the excellent men whose authority they plead. I can confidently say, that I have heard preachers, of my own denomination, with my own ears, deliver sentiments, and have seen in print, tenets which others, of the same class, publicly avowed, which constrained me, and not me only, but some of the wisest and most *moderate* ministers in the Presbyterian Church to say, "that we had rather, much rather, sit habitually under the ministry of a pious Methodist brother, with all his avowed Arminianism, than under that of the Presbyterian brethren alluded to." My deliberate judgment is in favour of this decision. I verily think that the former would approach much nearer to the spirit of the Bible than the latter; and be, in every respect a more sober, safe, and edifying guide to us and our children.

Our church, as such, professes to be a CALVINISTIC CHURCH. This name and this character she has long borne. She is descended from a church which, for a series of generations, deserved to be called one of the noblest witnesses for "the truth as it is in Jesus" that ever adorned the annals of reformed Christendom. And ever since her organization in this country, the daughter has acknowledged and gloried in the faith of her transatlantic mother. She has been distinguished as Calvinis-

* Dr. WOODS's Letters to Dr. Taylor, p. 90.

† *Letters*, &c. by an EDWARDEAN.

tic; reproached as Calvinistic; and, as Calvinistic, has suffered, on some occasions, every thing short of martyrdom from an ungodly world, and from professing Christians, who misunderstood and maligned her tenets. Under this "flag" she has bravely and successfully fought. Shall she now "change her colours?" Or shall she retain them ostensibly, only to dishonour and betray them? Every principle of fidelity to the God of her fathers, and of regard to Christian truth, and Christian honour, ought to forbid this. If her public "Standards" have not been hitherto correct, let them be openly and frankly altered. But as long as she professes to maintain them, let them be maintained in sincerity and good faith. Let not her Confession of Faith speak one language and her pulpits another. Let the world be honestly informed what, as a Church, she really holds. I venture to predict, that, whenever we abandon our doctrinal testimony, God will abandon us. No instance, I repeat, can be produced, in all the records of ecclesiastical history, in which a church, once firm and zealous in maintaining the Calvinistic system, gradually relaxed from her testimony, and deviated into Pelagian or Arminian errors, without, in a great measure, losing her spirituality, and manifesting that her strength had departed from her. It is true, the influence of Arminian doctrine has not always been such in Churches *originally founded and nurtured in its belief*.—But never, as I believe, has the adoption of this system succeeded to the light and the influence of a more scriptural faith, without being marked, very distinctly and mournfully, as a *descent*, rather than a *rise* in the scale of Christian prosperity. This was exemplified in *England*, in the early part of the seventeenth century. Precisely in proportion as Arminianism gained ground in the established church, in the time, and under the influence of *Laud*, spirituality declined, and remained in a deplorable state for more than a hundred years.—And the return to spirituality, at a later period, in that church, was notoriously attended with a corresponding return to Calvinistic opinions. The same general principle is strikingly illustrated, and mournfully confirmed by the history of the French Protestant Churches in the same century. Just in proportion as they relaxed from the original doctrines of the Reformation, and extensively embraced opinions nearly allied to the Semi-pelagian system, they declined in harmony and piety, and manifested that their glory was departed. The same fact notoriously appeared in the Churches of *Massachusetts* and *Connecticut*, when, more than a century ago, a number of their ministers manifested a tendency toward the adoption of Arminian opinions. Who does not know, that, in almost every such case, coldness, formality, and spiritual barrenness were, constantly, the ultimate result? To speak of an Arminian, at that time, and in that country, was to speak of one opposed to close and faithful preaching, and to all fervent zeal for the conversion of souls. It may be imagined by some to be a sufficient answer to this position, that the very reverse is now alleged to be the fact; that those who are charged with Arminian tendencies in doctrine, are among the most fervent preachers in the country. But we have not yet seen the end. Let us wait a few years, and see what the result will be. It is yet to be decided whether they will sink down into the coldness and death-like formality of the *Whitbyan* school, as a great majority of Arminians, in every age, have done; or to take the position of the *Cumberland* Presbyterians, with their unscriptural creed, and their fanatical, revolting irregularities. Either result, I am sure is *now* regarded by those worthy brethren to whose opinions I allude, as equally unwelcome and improbable.

It will be seen, from the foregoing representation, that my opinion decisively is, that unless there can be some fraternal understanding and co-operation, on both sides, in adhering to our doctrinal standards, our beloved Church must long continue to be a stranger to peace. It is, indeed, very important that the brethren of what is called the "Old school" should not be, as to this matter captious, or over rigorous in their demands; that they should not be perpetually and vexatiously occupied in the work of "heresy hunting;" that they should not indulge the disposition to make a brother "an offender for a word." But it is evident that this will not be enough. If the brethren of the "New school" *will* persist in the public, habitual use of a theological language, which impartial judges consider as Pelagian in its obvious import;—if they *will* pay no regard to the distressing apprehensions of multitudes of their brethren, who are grieved in regard to this subject;—if they *will* venture, notwithstanding all the irritability of the public mind in relation to the matter, to license and ordain men who give too much reason to fear that they do not *ex animo* receive the doctrines and order of our Church; and if, whenever a question arises, in our higher judicatories, respecting doctrinal soundness, they *will* always sustain and acquit lax theology, to whatever extreme it may go; I say, if they *will* pursue this course, it requires no spirit of prophecy to foresee, that growing alienation, strife, and eventual rupture must be the consequence. It is, indeed, an easy thing for a minister accused of heresy, and affording too much evidence of the fact, by ingenious refinements, and plausible protestations, to render it difficult, if not impossible for a judicatory to convict him: and it is easy for such of his brethren as resolve to screen him from censure, so to varnish over his opinions, as to hide, for the present most of their deformity. But is this the policy of Christian fidelity and candour? Will such a course be likely to issue favorably *to either party?* I trow not. It will be to no purpose that we call ourselves the Presbyterian Church in the United States, if we cannot be really united in cordial attachment to the faith as well as to the order publicly adopted by that body. To retain our name, while we desert our standards, will not long be possible; and would be neither honest nor useful, even if it were possible.

My further remarks on the importance of adhering to our doctrinal standards, will be despatched in one more letter. SAMUEL MILLER.

Princeton, Feb. 1833.

For the Western Luminary.

Letters to Christians.---No. 2.

WHAT CHRIST REQUIRES.

The sum of what I said in my last letter is this—it is the command of Christ, that the gospel of salvation by his blood be made known to every human being; and this command is addressed to all and each of his disciples, in every country and every age, of every condition, profession, and employment.

The inquiry now arises, *What degree of effort did Christ, in this command, require his followers to make for the universal publication of the gospel?*

A plain and conclusive answer to this inquiry is found in the exertions which he himself had made for the same object. That is for the salvation of souls. It was as necessary that the gospel should be published as it was that there should be a gospel. The New Testament every where represents faith in Christ as necessary to salvation; but it is evident that those who do not know that there is a Saviour, cannot have faith in that Saviour. They are perishing, as truly as they would have been if he had never died for their redemption. It was as necessary, therefore, that the gospel of salvation by his blood should be made known, as it was that it should be provided. The salvation of the heathen depends as really, though in a different way, upon us, as ours did upon Christ. If he had not come into the world and suffered for us, we could not have been saved; and if we do not give the gospel to the heathen, they will not be saved. For "how shall they believe in him of whom they have not heard?" And the heathen have never heard of Christ; nor will they hear of him, till we, who have the gospel, convey it to them. We stand in the same relation to them, in respect to the certainty of their salvation, in which Christ did to us. The necessity of the gospel's being made known, being, then, equally great with that of its being provided, would certainly induce him to require his followers to make as great efforts to extend the knowledge of it throughout the world, as he had made to provide it. This he did, when he gave this command. *He required that they should do all in their power to bring every human being acquainted with the gospel.*

That the apostles understood the command thus, is evident from their subsequent lives. They relinquished home and country, labored day and night, endured every hardship, and exposed themselves to every danger, and finally laid down their lives in the prosecution of the work which their ascending Savior had given them in charge. And do you think, Christian reader, that they did wrong—did more than they were required—in this? Do you suppose it would have been more in accordance with the will of Christ, if they had sometimes relaxed in their efforts, and sought their own ease and pleasure?

But if we knew nothing of the labors and sufferings of Christ or of the Apostles in this work, we should not be left in doubt respecting the degree of effort required by this command. It is a command of *God;* and when God commands, it is for men to obey, however great the sacrifice or exertion required. What men cannot do, he does not require. All that they can do he does require, or he requires nothing. If he gives up his right to command all our powers, he gives up his right to govern us, and we are no longer bound to obey him. What! does he require us to make *some* efforts to obey him, and if we find it difficult or disagreeable, allow us to relax our efforts and disobey him? No; the work which he enjoins, we are to commence immediately, and prosecute it with all the energies which he has given us, till it is done, or till we are called to join those who rest from their labors. Let it then be settled in our minds—I mean settled forever—that Christ, in this his last command, requires his followers to do all in their power to make the knowledge and influence of the gospel universal among mankind.

He requires every one who is, or may become qualified for it, to go forth himself, and make known the gospel to those who are perishing for lack of knowledge, unless there is a probability of his being more useful in some other sphere. He requires some to become physicians, others printers, and others teachers, among the heathen. He requires some to preach the gospel in Christian lands, and others to cultivate the earth, or labor in the shop for the support of those who are engaged more directly in publishing the gospel. They who support the preacher, act in obedience to this command, as truly as the preacher himself, if that is the way, in which they can do most good, and they choose it for that reason—*not otherwise.*

Some employments, in which we must necessarily engage, may not tend directly to the advancement of the Redeemer's cause; but we are to keep that cause constantly in view, and while, if necessary, we labor a part of the time for the support of ourselves and families, we are to do all we can for its promotion.

Each is required to occupy that place wherever it may be, and engage in that employment, whatever it may be, in which he can do most towards the final accomplishment of the great work of saving the world. There and thus he is to labor with all the energies of body and mind, which God has given him, till the work is done, or till his body shall rest in the grave, and his spirit in the mansion prepared for it in heaven.

My Christian reader, have you felt that this last command of your Redeemer was binding upon you, as truly as it was upon the apostles?—and have you acted accordingly? Alas! how few can answer in the affirmative! Your past neglect may have been the result of misapprehension of the meaning of this command, or a supposition that it was not binding upon *you*. Thinking that this might be the reason why you have done so little towards evangelizing the world, I have endeavored to show you that this command *is* binding upon you, as truly as it would be if it were addressed to *you* alone; and that it requires you to do all in your power to spread the knowledge and influence of the gospel throughout the world. If you believe what you have now read respecting the meaning and obligation of this command, your endeavor, if you are indeed a Christian, will henceforth be, not to obtain the riches and honors of this world,—not to gratify your appetite and your pride,—not to live a life of ease and pleasure, but to promote your Redeemer's kingdom. You now know what Christ demands of you, and if you refuse to do it, you refuse to obey him. This duty is not like that of keeping our thoughts and feelings right, which we may fail of doing, however good our intentions, in consequence of sudden and unexpected temptations. It is a matter of *deliberate calculation*. Becoming a missionary, or contributing for the cause according to your ability, is as much a matter of calculation, as the payment of a debt to a neighbor. If, therefore, you do not hereafter seriously intend to do as much for the cause of Christ as you think Peter or Paul would have done, had they been in your circumstances, and possessed of your abilities, it will be because you do not intend to obey this command. And can one, who intentionally and deliberately refuses or neglects to obey a command, which he knows to be from God and addressed to himself, be a Christian? I speak not of the past; but with respect to the future, consider well, I pray you, the question which you have just read. Is not the command under consideration, a command of God? If it is so, is not intentional, deliberate disobedience to it, *when it is rightly understood*—not before—as conclusive evidence of the want of piety, as disobedience to the command, "Thou shalt not steal," or "Thou shalt not kill?" A MISSIONARY.

Roman Catholic Controversy.

From the Presbyterian.

CONTROVERSY. No. V.

RULE OF FAITH.

February 28th, 1833.

To the Rev. John Breckinridge.

Rev. Sir,—I am delighted to find that the pressure of your "official duties" has not prevented you, in this instance, from replying to my letter, within the time prescribed. But *writing* and *reasoning* are not the same thing;—and if you had replied not merely to my *letter*, but to my *arguments* against the Protestant rule of faith, you would, in my humble opinion, have rendered a better service to the cause in which you are engaged, at the same expense of postage and of press-work. The rapidity of transportation, as well as of composition, has probably contributed its share to the confusion, in which the topic returns from New York. When I last had the pleasure of addressing you, I requested you, by the respect you entertain for your own *signature at the head of this letter, to confine yourself to the actual "subject of discussion for the time being, and to bring forward no second question, until the first shall have been exhausted."* The reader, who will take the trouble to cast his eye over the first two or three columns of your reply, will perceive with what elaborate fidelity you have *violated your own regulation*. I can hardly think of a subject, that has been omitted in your enumeration;—except original sin, the foreknowledge of God, and the covenant of election. It would seem, that you had *copied* the whole theological index—the entire table of contents. For my own part, I do not find the space allowed us, ample enough for the multiplied evidences, appertaining to the single question at issue between us. It is true the fifth rule allows you to "follow me according to the dictates of your own judgment." But the fifth rule cannot warrant the violation of those which precede it. Your judgment, in this case, seems to prefer the instinctive, but wily logic of the bird, which is observed to quit the *nest* at the first approach of the truant school-boy, and to flutter about in every other direction. For having adopted this course, I am willing to grant you the merit of *sagacity*. If the Protestant rule of faith is founded neither on reason, nor revelation, but on a manifest delusion, which *prejudice* alone has consecrated, then you did well to abandon its defence. This will account for the impatience of your pen, and your premature attack on the Catholic rule, in which, by introducing the old catalogue of "questions," you seem determined to bear me down, if not by the *quality* of your *reasoning*, at least by the *quantity* and confusion of your *matter*.

You are, indeed, correct in saying, that *the* rule of faith is the subject of discussion. And although I asked you to meet me in the investigation of the Protestant principle *first*, as the natural order of proceeding: yet I am candid enough to admit your right to deny this request. The argument of comparison seems to be your favorite—and the *Panacea* of religion, which you have provided for the acknowledged infirmities of the Protestant rule of faith, is the everlasting assertion, that "our rule works worse than yours." Since, however, you insist upon it, that both shall be placed side by side, for simultaneous investigation and comparison, I shall proceed to comply with the requisition.

"The parties agree that *there is an infallible rule of faith, established by Christ, to guide us in matters of religion, and to determine disputes in his church.*" THUS, Rev'd Sir, is the standard, by which, according to your own agreement, the *true rule* of Christian belief is to be determined. Now the professed principle of Protestantism is "the Bible alone, interpreted by each individual for himself." (If I mistake the Protestant rule, I request you to correct me.) I have given, under ten distinct heads, the reasons, which make it manifest to my mind, that the Protestant principle, though *specious* in its theory, and flattering to the self-sufficiency of the human mind, is found to be a *delusion in practice*, and does not correspond, in a *single property*, with the definition of the rule instituted by the Redeemer of men. The Protestant principle is flattering to human pride, by teaching the most unlearned individual, that God has given him a Bible and an understanding, and that, by the application of the *one* to the *other*, he cannot be deceived, since it is the Almighty himself that speaks in the text. But who speaks in the *understanding?*—By this principle, however, he is bound to *frame his own creed;* and though all Christendom should agree in pronouncing his belief a heresy, he is bound to hold, that *all Christendom* is in error, and that he alone is right, since he follows the infallible word of God, the Bible alone! This principle is the more delusive and dangerous, because it carries with it a seeming air of respect and reverence for the inspired writings; whilst in fact there is not a text in the sacred volume, which it does not give up to be broken on the wheel of private interpretation. It entirely overlooks the distinction that it is not the book, but the *true meaning of the* book, which constitutes the word of God. It is thus, that Protestants by following *out their own rule of faith to its legitimate consequences*, have walked, under the pretended guidance of the Bible alone, into the doctrines of Socinianism. This has been called "the grand heresy of the Reformation;"—but how bitterly may its professors retort on their Protestant brethren of other denominations. "You have proclaimed," they may say, "that since the Reformation every man has the right to interpret the Scripture for himself, and when *we exercise this right*, you stigmatize us with the brand of heresy! You are truly consistent Gentlemen! You tell us to interpret the sacred record for ourselves, and *when we follow your advice*, we are heretics, forsooth." Can this, then, Rev'd Sir, be the RULE appointed by Christ? But you will ask me, as usual, in what is the Catholic principle better! And it is but reasonable, that I should endeavor to satisfy your inquiry.

Our rule of faith is laid down in the apostle's creed. "I believe in the Holy Catholic Church." This rule, you perceive, does not exclude, but comprises the belief of the Holy Scriptures. By the Church, I understand, that visible society of Christians, composed of the people, who are taught, and the pastors who *teach*, by virtue of a certain divine commission, recorded in the 28th chapter of St. Matthew, addressed to the apostles and *their legitimate successors*, "until the end of the world." "Go ye, therefore, *teach all nations:* baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; *Teaching them* to observe all things whatsoever I have commanded you: and, behold *I am with you all days, even to the consummation of the world.*" 19. 20. By consulting the pages of the New Testament, not as an inspired book, if you choose, but as an authentic historical document, in which sense it is admitted even by Deists, I find that Jesus Christ proved the divinity of his mission and of his doctrine by evidences, which it required the *power of the Deity* to exhibit. After having thus proved *himself* to be infallible, he required that men should believe his doctrines *under pain of eternal ruin*. "He, that believeth not, shall be condemned." Mark xvi. 16 Now, you have agreed, that the rule, by which our *belief* is to be guided, was appointed by Christ himself, and is therefore infallible—since it would be blasphemy to say, that Christ has appointed a principle of guidance, capable of leading astray. In my first argument against the pretension of the Protestant rule of faith, I showed that *Christ did not establish it.* That *he did establish the Catholic rule*, is what I shall now proceed to demonstrate.

I. In the commission referred to above, *all nations* and *all days*, even to the end of the world, *are included*. Therefore the fulfilment of the Saviour's injunction, required that the apostles should have *successors* in the ministry of "teaching;" since the term of human life, which remained to them, bore no proportion of the *extent of the "commission,"* which was limited only by the boundaries of the *universe*—"all nations"—and of time—"all days, *even to the consummation of the world.*" I defy you, Rev. Sir, to detect *error*, either in the premises or conclusion of this reasoning. Since, then, Christ appointed a perpetual succession of pastors in his Church for the purpose of "*teaching all nations*," *during* "*all days*," it is not by exercising an unfounded or arbitrary prerogative, but in simple *obedience to the injunction of Jesus Christ*, that Catholics hearken to the voice of the church, and the teaching of its pastors.

I called on you in a former letter, to show that Christ established the *Protestant rule;* and those, who never before suspected the delusion of that principle, must have been disappointed, and pained at the lame manner, in which you endeavour to escape from the difficulty. They were obliged to *suppose*, that the "commission," instead of extending, to "*all nations and all times*," as *Christ had said*, EXPIRED with the apostles;—and to *suppose* that *every* believer had the inspired instructions of some one of the "twelve," and a copy of the Old Testament;—and to *suppose* that the latter, together with the last "apostle," (after the death of the others,) constituted what you call "the equivalent to the Protestant rule of faith," during the interval between the ascension of Christ and the death of St. John.—And, finally, they were obliged to *suppose*, that from the moment of *his decease*, all living authority of "teaching" was supplanted, by placing the Bible alone in the hands of each individual; leaving him to infer, that the *dreams of private interpretation* constitute the rule of Christian belief, appointed by *the Saviour himself!!* And all this on your authority!—And all this, in opposition to testimony, which Protestants *profess* to respect. For, besides the "*commission to teach*," the Son of God has declared to the same effect, "I will pray the Father, and he shall give you another comforter, that he may abide with you FOR EVER, the Comforter which is the Holy Ghost, whom the Father will send in my name: He shall *teach you all things*, and bring all things to your remembrance, whatsoever I have said unto you." John xiv. 16, 26. "He, that heareth you, heareth me." Luke x. 16. In the same manner has he pledged *his veracity*, that "the gates of hell shall not prevail against his Church"—that, "He himself will abide with it FOR EVER"—and St. Paul tells us, that "faith comes by HEARING and hearing by the word of God" —and that Christ has "given some apostles, and some prophets, and some evangelists, and some *pastors* and *teachers*, for the perfecting of the saints, for the work of the ministry." Eph. iv. 11. The same apostle elsewhere says of the church, that it is "the pillar and ground of truth." Will you, then, Rev. Sir, impugn the veracity of the Saviour, by asserting, that when, in these texts, he said "*for ever*," *he* MEANT only "till the death of the last apostle?" If you say so, the *Universalist* will comprehend the value of the *admission;* and he will borrow your key to explain *everlasting* punishment.

The question is not now, Rev. Sir, whether it is to the pastors of the Roman Catholic church, or to those of the Protestant churches, that belongs the inheritance of this divine commission and of these immortal promises. The question is not now, what are the marks of the *true* church;—but the question is *the true rule of faith*. The texts of Scripture adduced above, prove that the Catholic principle has the *first property of the true rule*; viz. "*it was established by Christ.*" But this is not all. To prove that, in the primitive church, these texts were understood in the sense in which I have used them, I will take the liberty of quoting briefly the testimony of two credible witnesses. St. Irenæus, the disciple of St. Polycarp, says: "supposing the *apostles had not left us the scriptures*, ought we not, still, to have followed the ordinance of *tradition* which they consigned to those to whom they committed the churches! It is this ordinance of traditions, which *many nations of barbarians, believing in Christ, follow, without the use of letters or ink.*" Iren. adv. hæres, L. iv. C. 64. Tertullian, who lived two hundred years after Christ, says in his book of Prescription, pp. 36, 37, "*that* doctrine is evidently *true*, which was *first delivered;*—on the contrary *that* is false, which is of a *later date*. This maxim stands immovable against the attempts of all late heresies. Let such, then, produce the origin of their churches: let them show the SUCCESSION of their bishops from the apostles or their disciples. If you live near Italy, you see before your eyes the Roman Church. Happy church! to which the apostles left the inheritance of doctrines with their blood! Where Peter was crucified, like his master, where Paul was beheaded like the Baptist. If this be so, it is plain, as we have said, that heretics are not to be allowed to appeal to the Scripture, since they have no claim to it." Similar to this is the testimony of St Vincent, of Lerius, in the *fifth century*. "It *never was*," says he, "or *is*, or *will be* lawful for Catholic Christians to *teach* any doctrine, except that which *they once received:* and it *ever was*, and *is*, and *will be* their duty, to condemn those who do so. Do the heretics, then, appeal to the Scriptures! Certainly they do, and this with the *utmost confidence*. You will see them running hastily through the different books of Holy Writ, those of Moses, Kings, the Psalms, the Gospels, &c. At home and abroad, in their discourses and in their writings, they hardly produce a sentence, which is not crowded with the words of Scripture.—Let us remember, however, that Satan transformed himself into an angel of light. If he could turn the scriptures (referring to St. Matt. iv. 6.) *against the Lord of Majesty, what use may he not make of them, against us poor mortals.*—Finally," he continues, "the *divine text* is to be interpreted according to the *tradition* of the Catholic Church." Now, let me inform you, that the word "*tradition*," in all these passages, means simply, the *doctrines transmitted* from the apostles, in the ministry of *teaching* by the Pastors of the church.

The next evidence I shall produce in support of the Catholic rule of faith, and against the Protestant principle, is derived from a source which I am sure you will respect. It is the doctrine and practice of your own church, laid down in the Westminster Confession.

The first is the *Baptism of* INFANTS; sanctioned by the "teaching" of the pastors of the church, but certainly not susceptible of proof by any text of sacred Scripture. (Page 159.) The second is the violation of the Sabbath, commanded by God, to be sanctified (Exod. xx. 8.) and the substitution of Sunday (*without the* AUTHORITY *of any single text of scripture;*) but in accordance with the constant "*teaching*" of the Pastors of the church (page 132.) The third is, in the mutual *promises* exacted both from the *minister* and the *congregation* in the ceremony of ordaining, when the former is *obliged* to promise "*submission* to the discipline of the church," and the latter, both "OBEDIENCE and *submission* unto the new minister, as having RULE OVER THEM *in the Lord.*" (page 590.) Is there any scriptural *evidence* to show that St. Paul required such promises, from either Titus or Timothy, previous to ordination! I use this reference not as an argument, but rather as a commentary; which, considering its *source*, is no small compliment to the Catholic rule of faith, at the expense of your own. I may add also, that in the year 1729, the Synod of Philadelphia passed an act, called the "adopting act," by which not only candidates, but professed ministers, were "*obliged*" to adopt the Westminster Confession, as *containing* the summary of scriptural doctrine,"—by way, I suppose, of proving the *sufficiency* of the "Bible ALONE; interpreted by each individual for himself. (See Dr. Miller's 2d and 6th letters to Presbyterians.)

My first conclusion, then, is, that the Catholic rule of faith *was instituted by Christ;* that it is the rule, which prevailed, except among the deluded votaries of heresy, in all the former ages of the Christian Church—and finally, that it is the principle to which the Presbyterians are *obliged* to have recourse, on a variety of occasions. The reader of course, must judge, whether the facts and the reasoning authorize this first conclusion.

II. Is it fallible? If the foregoing conclusion be correct, it must be infallible, *according to your own definition*—since "it was established by Christ." At this stage of the comparison and investigation of the two rules, let us pause and compare notes. You say that the Scriptures are infallible: and I agree with you entirely in this belief.—But, then, you will agree with me, that the infallibility of the Scripture consists IN THE SENSE and not in the ink, binding or paper of which the volume is composed. Itself declares that "the letter killeth, but the *spirit* giveth life." The Protestant principle, therefore, is not rational, for this reason, that, although the Book be in every case infallible, the private INTERPRETATION of the book is, in every case confessedly *the reverse*. If you hear a Unitarian quote Scripture *to prove* that Jesus Christ was a very good man, but *nothing more;* a Swedenborgian, to prove that this "very good man" was *Jehovah the eternal God*, and that the idea of two other distinct *persons* in the Deity is an *error;*—if you hear the Episcopalian quoting it to establish the distinction between bishops and presbyters,—the Universalist,—indulging his charity, for the *honour* of the Almighty, and the comfort of the human race,—quoting it, to *disprove* the existence of a devil or a hell, which he regards as superstitions, that not even the light of the Reformation was capable of expelling—what do you say in all these cases! You say that the individual has, indeed, the ink, paper, book and even the *words of Scripture*, but that the *sense* and *true meaning* are *wanting*. Then—EVERY THING IS WANTING. Where then, I would ask, is the *security* on which either *they* or *you* can depend, unless the *interpretation*, as well as the text, be infallible! But this you have given up—and methinks I hear you solving the difficulty by the all-potent interrogatory: "in what is your rule better!"

It is better in this; that according to our rule, the Scripture, so far as *doctrine and morals* are concerned, has but *one sense* and *one meaning*, through *all the ages of the church, and all the nations of the earth*. With us, it is a principle of religion and of common sense, that the Holy Ghost does not contradict himself either in the Scripture, or in the interpretation of it; and consequently the *meaning* is the same *now*, that it *was* before the Reformation, and up to the days, when the church *received the Divine Book*, from the hands of its inspired authors. But you will say we are forbidded to read the Scriptures. Indeed, Sir, we are not. But if they were liable to the *same* abuse, *by our rule*, as they are by *yours*, we should not only accept, but even *solicit* the prohibition.

Here you will say, or rather you have said in your objections, that our rule is also fallible, "in as much as I can never be more certain, in learning the doctrines of the church, than you are in your interpretation of the Bible." To this I reply, that I can—and I will show you in what way. According to the Catholic rule of faith, the doctrines of Christianity are not *abstract speculations;* they are "*positive truths, facts*," unchanged and unchangeable, as they came from the lips of Jesus Christ, and his inspired apostles. But, being *public truths, or facts*, they were taught by the pastors of the church, and believed by the people in all countries, and in every century since the *establishment* of the church. Consequently, I can verify them with the same *certainty*, which I have that such an event as the battle of Waterloo, the decapitation of Charles I. or the Council of Nice, took place in the world. In neither case is a *divine* or *personal infallibility* necessary. When I say that 2 and 4 make 6;—that Charles X. was expelled from France; —that Luther had a *misunderstanding* with Leo X.;—that John Huss was burned to death at *Constance*, and Michael Servetus in *Geneva;*—I assert propositions which are infallibly true. But when I take up the words of Jesus Christ, "This is my body," and assert their *meaning* to be "this is *not* my body;" the case is entirely changed. And why! Because in this I utter a *mere speculative proposition—an opinion*. Now according to the Protestant rule of faith, every text of Scripture, *connected with doctrine*, must go through such an ordeal of SPECULATION: and is it to be wondered at, that, under the guidance of *such a principle*, men should be divided off into *parties and opinions; for*, and *against*, every doctrine;—from the "washing of feet," up to the Saviour's divinity! The situation of a Catholic is very different:—when he is a child, he is instructed in the summary of the Christian doctrine, by his parents and his catechism. This is the order of nature as well as of religion. When he grows up, he finds his immediate pastor inculcating, and developing from the pulpit, the same dogmas of belief, which were laid down in his catechism. He finds his pastor *teaching the same* DOCTRINES, which are *taught* by all the other pastors, monks, friars, doctors, cardinals, bishops, including the Pope—and believed, by all the Catholic people and pastors in the whole universe! If he be a gentleman of leisure and fortune, and fond of travelling, he may visit France, Scotland, Germany, Greece, Spain, Egypt, Palestine, China, Italy, Ireland, Peru, Canada, and our own Republic—and in every island, and on every continent, in every country under heaven, he will find the pastors of the Catholic Church *teaching*, and the people with the pastors, *believing* identically the same DOCTRINES. If he be a scholar, the pages of Universal history are before him. He may consult *antiquity*, and he will find that the DOCTRINES, which are *now taught* by the pastors, and believed by both pastors and people, were *taught*, and believed by pastors and people, in every age since the birth of Christianity. If he be a linquist and a biblical critic, he may consult the writings of the fathers, and the sacred volume, either in the original text, or as we have it, and he will find that Jesus Christ made *the promises* of infallibility to the succession of *teaching*, and, NOT to *writing, reading*, or *private interpretation*.

But what, you ask, if he be a "*Collier!*" Why, in that case, his mother will have taught him the Lord's prayer; the angelical salutation, commonly called the "Hail Mary!"—and the Apostle's Creed, in which he says, "I believe in the Holy Catholic church"—a profession of faith, which includes every article, believed (with more *accuracy* of conception, indeed, and *distinctness* of definition) by the most learned doctor or bishop of the church. But besides, his mother will have taught him to make the sign of the cross, in the name of the Father, Son, and Holy Ghost, to signify, by this *sign*, his faith in the redemption of Christ on the cross; and by the *words*, his belief in the adorable Trinity—and now, I will send him down to the *mines*, at the age of ten years, furnished with a more *orthodox creed*, than some of your Protestant ministers profess, after having "worked" by the Protestant rule of faith for forty years. Neither God, nor common sense requires him to read the 101 folios, which you have been pleased to compile for his use.

But if he be a Protestant "Collier," what then! He must *wait* until he is able to regulate his belief according to the "Bible alone." Of course, he must read *all*—to make the rule complete. But if some passages seem to contradict others! Why, then he has to *compare parallel passages, and explain one text by another*. But he cannot read. Then he must hear it read. The first chapter of the Gospel of St. John, is not more than half finished, when he exclaims, "I am a poor uneducated man, and I really do not understand what you read. Just tell me *in plain language*, what the book says." "It says, that Infant Baptism is sufficient," replies my learned opponent.—"No," retorts the Baptist, "you must *believe* and be baptized, and that by immersion."—"The Baptism of the spirit is sufficient," says the Quaker —"Why Gentlemen," cries out the Collier, "you startle me"! "You must repent and avoid hell," continues the Methodist. "There is no hell in the Bible," says the Universalist, "it is a bug-bear invented by priestcraft."—"You must worship Christ," says the Lutheran. "If you do," says the Unitarian, "you will commit idolatry; for Christ is nothing more than a mere creature, *according to the Scriptures*—the Father *alone* is God."—"Oh! how you blaspheme," exclaims the Swedenborgian, "The Son *alone* constitutes the Deity; The Father"—"Stop, Gentlemen," interrupts the Collier; "pray whence did you get this book?"—"From the Saviour of the world," answer all.—"And for what purpose!"—"Why, *as an infallible rule of faith*," says Mr. Breckinridge, "*to guide us in matters of religion, and to determine disputes in the Church of Christ.*"—"But by what rule do you interpret it!"—"We are Protestants," answer all, "and the Bible alone, interpreted by each individual 'for himself,' is *our* rule of faith."—"Well, Gentlemen, I am, as you perceive, a plain, uneducated Collier; but if God has given me an ounce of common understanding, whereby to form a judgment, my judgment, from what I have *seen and heard*, is *this*—either, that Jesus Christ

was a *juggler;* or, that your rule of faith is *false;*—or, that I am DERANGED. You are all learned men—and you will select whichever of these three alternatives you may prefer. Farewell."

The case of the Collier is one, that has an *important bearing* on the general question, and I am glad you reminded me of it. It furnishes the illustration, and proves the truth of a remark I made at the commencement of my first letter—that the "*tendency* of the Protestant principle of private interpretation is to *sap the foundations* of the Christian religion." Will you, then, Rev'd Sir, still say, that admitting your rule to work *badly*, "ours works worse!"

Having disposed of the Collier, I must now proceed to answer the objections, so called, which you have brought forward against the Catholic rule of faith. "Their name is Legion." If the foregoing *facts* and *reasoning* of this letter be correct, however, then the largest portion of the *brood* has already been "eaten up," in the arguments. The rest are founded on a *misconception* of the real state of the question, and disappear as soon as they are understood.

1st. Then, it is a principle of our belief, that the dogmas of our Church were originally *revealed by Christ, and taught by his Apostles:* that these dogmas, or *articles of faith*, and morals, are the only objects for the definition and transmission of which, in the "teaching of the Pastors," the divine promise of infallibility is recorded in the Scripture, claimed by the church, or necessary in the preservation of revealed truth. The *obstinate rejection* of one or more of these *articles of faith*—by following private opinion, in opposition to the teaching and belief of the whole church, is what constitutes the crime of heresy; and the man who acts thus, ceases to belong to our communion. But as the individual has no right to reject what has been always, and is every where *taught and believed*,—so neither does the church *claim*, nor has she *ever exercised the right* of *creating*, or *imposing on him* the belief of *new* articles of faith. You mistake, then, Rev. Sir, the language of *definition* for *the words of creation*, whenever you say that any of our *doctrines, began* in "such a year," or in "such a century:" until which time it had been, as you suppose, "a probationer for a seat in the creed." However, in thus confounding the *definition*, with the *creation*, of doctrine, you only follow the example of a learned Protestant, and they say, a very benevolent and moral man—I mean Dr. Priestly. In his "History of early opinions," he argues, that the *Divinity of Christ*, never dreamt of, as he supposes, in the *life* of the apostles, "crept in" as an "opinion" a short time afterwards, spread silently, and *waxed strong*, until it was finally ENACTED *into an article of faith* in the council of Nice, A. D. 325.

2d. Besides *doctrines—articles of faith*—and morals—which are *immutable*, there is *discipline*, for which infallibility is neither claimed nor necessary. Discipline is *different* from doctrine; it may be adapted to the circumstances of different ages and countries. It is the mere *livery* of faith; and obvious as is the *distinction*, we have heard Protestant Doctors, if they can detect a single *button*, more or less in Spain or Italy, than they have been accustomed to see in our own country, exclaim, "Lo! what has become of the boasted infallibility!" Answer—It is watching, as a guardian angel, by the side of those "*positive truths*," "*facts*," "*doctrines*," which Jesus Christ revealed to his apostles, and commanded them *to teach* to "all nations," in "all days," even to the end of the world.—Discipline may vary—doctrine is always the same—just as a man may change his garment, without *forfeiting* his personal identity.

3d. There are besides *doctrine* and *discipline opinions:*—but they are not about the "Divinity of Christ," or the "real presence." They are on questions, concerning which no positive revelation has been given by the Saviour, or preached by the apostles. That these *opinions* have been *warmly* and *uselessly discussed* and agitated, is a fact that I am as willing to proclaim, as you are. Catholics may hold *either* side in any of these opinions, without ceasing to be Catholics—precisely because they are *opinions*, and not *doctrines*. This distinction is not new. St. Augustine referred to it, when he said, "*In necessariis unitas; in non necessariis libertas; in omnibus, charitas.* "In matters of *faith, unity;* in matters *not of faith, liberty;* in *all matters, charity.*"

4th. There are besides these, *local* customs and habits, peculiar to different countries and ages.

Now, Rev. Sir, I defy human ingenuity, to extract from all you have written, one single *genuine* argument against the *Catholic rule of faith*. You present, indeed, in each of your letters, a crowd of assertions against local customs and free opinions of Catholics: against the discipline or doctrines of the church, with which doctrines *alone* is the infallibility of the Catholic rule of faith connected; and condemning our doctrines by your confessedly fallible principle of guidance, you arrive at the easy conclusion, that our rule of faith is not the true rule! Have you attempted to show, that it did correspond with *your own definition* of the true rule?—That it was not "established by Christ?"—That it is not competent "to guide us in matters of religion"—or "to determine disputes in the Church of Christ!" No! And yet THIS DEFINITION is the *true standard*, by which we have both agreed to compare the Catholic and the Protestant rules; and to determine which of the two is the *false*, and which is the *true principle* of guidance, in ascertaining the doctrines of Christ, as distinguished from the opinions of men. This is the *standard*, with which I compared the Protestant rule of faith—when I proved in my former letters, that *the one* has *not a single property*, in common with the other. This I proved in ten distinct propositions, supported by facts and arguments, to which, as laid down in my *last* letter, I beg leave to refer the reader. He will perceive that you never take up my argument, *as it has been arranged by myself*—but having *moulded* it, into a *manageable shape*, you refute the *creature of distortion*, but leave the *difficulty*, unsolved. Allow me to give a specimen from your last epistle.

VI. VII. "There are two methods of settling disputes, *reason* and *force: you* take the latter; *we* the former. There are two rules, the Bible and the Church of Rome. *You assert that the Bible has failed, and thus make* YOUR CHURCH BETTER THAN CHRIST AND HIS APOSTLES." Indeed, Rev'd Sir, I should be sorry to be *guilty* of either the argument, or the *blasphemy*. Let the reader compare this, with my own arguments, VI. VII. and I have no doubt but he will acquit me of the charge. What opinion he may form of the cause which required it, or the individual by whom it is preferred, it is not for me to determine. The other weaknesses of your attempt to reply to those ten arguments I shall leave for the present unexposed. For I have not the talent of "adhering *strictly* to the question under discussion for the time being"—and yet broaching, in the same letter, every *question*, that has been agitated since the Reformation. These are contradictions, which your pen alone, it seems, can reconcile.

But a more painful task is imposed on me, in reference to two or three assertions of yours, in which there is an entire departure from the *truth of history and of facts*. You assert that *opinions pass into articles of faith, or doctrine in the Catholic Church*, and for this you quote the authority of Bellarmine, but I defy you to quote ten lines *before*, and ten lines *after* the words "fere de fide," without convicting yourself of what is not becoming a "minister of the Gospel." In the same manner you say, that Leo X. condemned Luther for saying: "*It is not in the power of the Church or the Pope to constitute new articles of faith.*" *This is untrue.* Being a mere historical *fact*, if it is not untrue, you can easily prove the contrary. Another assertion which is *untrue*, is, that, "as to the Pope's supremacy, there are no less than *three* systems in our church." Now I defy you, or any one else, to name a single Catholic in the whole universe, that has publicly denied the *Pope's supremacy*, WITHOUT FORFEITING COMMUNION AND MEMBERSHIP BY THE DENIAL. And if you cannot, what will Protestants think of your assertion, that there *are three systems* (of doctrine) in our church on that subject?—and what will they think of a cause defended by such—*argument?* When we come to speak of the "Vulgate edition of the Scriptures;" the Sacraments;" "the doctrine of intentions;" "the Apocryphal books," as you term them; "the liberties, which you say (falsely, as I hold,) the church has taken with the word of God;" "the writings of the Fathers;" "Purgatory;" "depriving the people of the cup in the Eucharist;" "Indulgences;" "Prayer in an unknown tongue;" &c. &c. &c. &c. &c. I *bind myself to prove*, that you have misrepresented these doctrines and asserted what is not correct. In the mean time, the question is, THE RULE OF FAITH. If it be true, as I have shown, and as you have admitted, that Protestants have nothing, and, by their *rule of private interpretation, can* have nothing, more certain, than their *speculative opinions*, even for the *most sacred* of their own doctrines; so, neither can they have any thing more for the *condemnation* of ours. You first condemn our doctrines by your own *opinions*, and then condemn our "rule of faith" by our doctrines! The rule of faith is to be judged and determined not *by your opinions of* either your own doctrine, or ours—but by the *definition*. "Is *your rule true?* IS IT INFALLIBLE! WAS IT ESTABLISHED BY CHRIST?" That is the real question. For if Christ revealed *doctrines*, and required of men to *believe* those doctrines, under pain of eternal condemnation (Mark xvi 16.) and yet, appointed as a medium for ascertaining *what they are*—a *rule* by which, instead of being preserved *as doctrines*, they are *resolved into a mass of opinions*, as diversified and contradictory *as those which spring* from *private interpretation;*—then we need not inquire who is *right* or who is *wrong*. Every man has a right to his "*opinion* whether he denies the *real presence* in the Eucharist, the necessity of *regeneration*, or the Divinity of Jesus Christ. In all revelation there is not an *opinion*—and in all Protestantism, there is nothing else, but opinion; you have not attempted to deny either of these propositions.

You have quoted the ambitious projects and pretensions, of individual Popes. Among them there have been a few bad, out of a multitude of good, virtuous and holy men. The fact, however, proves nothing more against *our rule of faith*, than the crime of Judas does against the infallibility of *Jesus Christ;* or the incarceration of a wretched Presbyterian clergyman in the State-prison of New York, does against the orthodoxy of the "Westminster Confession." You know to whom I allude—and although *he* belonged to *your* communion, I would rather shed a tear over his misfortunes, than stop to glean arguments from the dark record of his crimes, conviction and ruin. I should distrust my cause, if I thought it required them.

Your pretty little story about the "shepherds at the brook," would be admirable in *pastoral* compositions—it is so *simple*. But in *polemics* it is quite out of place. Would you know why? Because, *there* the *shepherds, sheep,* and *lambs* were many;—*here* the rule of faith, according to your own definition and agreement, is but ONE. And if I prove that it is *not that*, which Protestants profess to follow—the reader can easily draw the conclusion.

But then in Rome, there is one day in the year (not to speak of kissing the Pontificial slipper) for "blessing horses, asses, and other beasts!" In answer to this, I have only to say that on *no day* of the year, would a minister of the Gospel refuse, *if respectfully invited*, to perform a similar operation, over a piece of good beef, such as may always be found in our Philadelphia market. I see no difference, except that in *this case* the "beast" happens to be dead; and that the maxim has it "nil nisi *bonum* de *mortuis*." But, Rev. Sir, the courtesies of society regard *us both* as *clergymen*, notwithstanding your mutilated exordium, "Sir"—and *as clergymen* it does not become us to treat so grave a subject, with levity or ridicule. Is the Protestant *principle* the true rule of Christian faith, or is it not the rule, exclusively of sectarian opinion? That is the real question—on the proper solution of which, *may depend* the salvation of immortal souls, for whom Christ died.—If there are under heaven, in the whole volume of reason and revelation, arguments to prove, that the "Bible alone, interpreted by each individual for himself," is "the *infallible rule of faith*"—that "the Bible alone, interpreted by each individual for himself," is "*the rule established by Christ*"—"*to guide us in matters of religion and to determine disputes in his church,*"—I again entreat you to furnish them. If *no such arguments* can be furnished, then is *your rule of faith* of *human* invention, and not of Christ's appointment. The "definition" constitutes the *mark* of the Divine "Shepherd" stamped upon the *true rule*, under the guidance of which, there is but "one sheep-fold," his disciples being "one" in *doctrine*, as "He and the Father are one," in nature and purpose.

Your, &c. JNO. HUGHES.

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, MARCH 27, 1833.

EXISTENCE OF DEITY.

A few weeks ago, we made some remarks on the subject which heads this article. We briefly stated our belief, in opposition to the opinions of some, that there are individuals, who are firmly persuaded in their hearts, that there is no Supreme Being to call them to account for their transgressions. And why should it be doubted that there are individuals who thus believe? They avow such to be the fact,—their conduct bears abundant testimony that they act upon this principle,—and the Bible plainly speaks of the existence of such persons. To the remark, that such a belief is altogether unnatural, and in direct opposition to the plainest dictates of common sense and the harmonious testimony of an innumerable multitude of existing facts, we have only to reply, that "the heart is deceitful above all things, and desperately wicked."

The principal argument we dwelt upon in proof of the sublime doctrine of the Divine existence, was deduced from the wonderful marks of *contrivance* and *design* which are every where in nature spread out to view. We shall notice, in a familiar manner, a few more of the most prominent arguments which go to confirm the almost universal belief in the existence of God.

In order to combat the powerful argument which is derived in proof of this doctrine, from the contrivance and design, the wonderful symmetry and adaptedness so universally exhibited in the works of nature, all so clearly pointing to an intelligent contriver and designer, a sustainer and supporter of this mighty and complicated fabric, anxious and most labored efforts have been made, particularly by a late celebrated and highly gifted writer on Mental and Moral Science, to prove that there is no necessary connection between *cause* and *effect!* Absurd and contrary to common sense as is such an assertion, nevertheless the plausible sophistry by which the pernicious error is supported is not without its admirers.

Does not the daily experience of every man who is not wedded to the establishment of a particular theory, convince him, that cause and effect are connected indissolubly? In our view, the human mind is so constituted, that it is impossible for it to conceive of effects without an adequate cause. This connection lies at the foundation of all reasoning. We have no knowledge of any existence or change without a cause. Mankind have acknowledged this connection in every age. And, as it has been well remarked, by a celebrated writer, all language is formed on this plan. Not only are there words in every language directly expressive of this connection, such as cause, effect, produce, create, &c., but almost every verb in every language involves, of course, causation; and refers always to an agent or a cause, in such a manner, that, without the operation of this cause or agent, the verb would have no meaning. In this manner, mankind have declared, in the very structure of their language, the necessary connection between cause and effect. Thus, to sit, to speak, to write, to love, to hate, all denote effects, and refer to an agent or cause of those effects.

Even those who deny the connection between cause and effect, reason in view of that connection, on every subject in which religion is not concerned. Indeed, they cannot get along without it. And where is the consistency in admitting this palpable connection, in all the common affairs of life, in every process of reasoning, but that which goes to establish the fact of the existence of Deity? Why deny the existence of the connection with regard to this single subject, and reason upon it, and act upon it, in reference to every other! Surely such a course but too plainly verifies the declaration of that holy book, which this absurd reasoning would go to nullify: "The fool hath said in his heart there is no God."

The well known fact, that all nations have acknowledged the existence of a Supreme Being, affords conclusive testimony, that such a belief is founded deep in the nature of man. In every age of the world, and among all nations, whether savage or civilized, we can see the pervading influence of the belief in some great Supreme Spirit; and in addition to this, we find them under the influence of a feeling—awakened in them by the voice of nature—that they are sinful;—that they have offended some dread Being who has power to punish his enemies. Hence the universal prevalence of sacrifices.

And for what are we to refuse our assent to this glorious truth, taught, and confirmed alike by reason and by nature? If we deny the existence of Deity, it should only be, that we might embrace a more rational and consistent doctrine. Where is that doctrine to be found? If we blot out Jehovah from existence, whither shall we turn? Shall we go to the heathen philosophers for instruction; and learn that this mighty earth, these glorious heavens, those unnumbered worlds which are wheeling their courses through illimitible space, are the production of *chance!* Shall we blot the Almighty out of being, to believe that this wise contrivance, this beautiful symmetry, this wonderful harmony which pervades creation, is the work of blind, stupid *chance?* Such a supposition is debasing, in the highest degree, to the mind that can harbor it for a moment. Yet even to such absurdities must we be driven, if we deny the existence of a Supreme Being.

Aristotle tells us, that the work of creation is too vast to have been performed by any being; while modern Socinians, to favor a certain heresy, maintain, that it is so easy as to afford no proof of Divinity in its author. Such, and so diverse, are the opinions of the wise men of this world; while the humble Christian, cherishing in his heart the glorious truth of the Divine existence, as dearer to him than life itself, is enabled, by Divine grace, to look up, with filial confidence, to the Great Supreme, and to exclaim, in the language of an ancient disciple, "My Lord, and my God!"

THE EXPEDITION TO LIBERIA.

We learn from *The Cross, and Baptist Banner*, published at Frankfort, Ky., that eleven emigrants left that place on the 18th inst. for the purpose of joining the company now assembling at Louisville, preparatory to their departure to Liberia. This is the second company that has recently passed through Frankfort for the same destination. Of the last, seven were liberated by Mrs. Wickliffe, of this city. The Managers of the Kentucky Colonization Society, we understand, will be able to furnish upwards of two thousand dollars towards defraying the expenses of this expedition. Mr. Mills, the Corresponding Secretary of the State Society, has been despatched to Louisville, by the Board of Managers, to act in conjunction with the Rev. Mr. Light, and others, in making arrangements for the departure of the emigrants to New-Orleans, at which latter place they will be taken charge of by an agent of the Parent Society, who is authorized to fit out the expedition for Liberia.

The Russelville Messenger of the 15th inst. says, "The Rev. Richard Bibb, an old and respectable inhabitant of Russelville, has liberated *thirty-two slaves*, and sent them to Liberia, by the expedition, which will sail shortly from N. Orleans. He furnished $444 in all, to these fortunate beings, and a sufficiency of clothing."

We noticed in last week's paper, the departure of thirteen manumitted slaves from Danville, Ky., for the purpose of joining this expedition. The Olive Branch informs us, that five of these were liberated by Rev. John D. Paxton—three by Mr. David Caldwell—three by Mrs. Ann Powell—one by Mr. J. Green—and one by Anslem Miner. Also, that President Young emancipated two, for the same purpose; who were on the North side of the Kentucky river, at the time the others left Danville, but who have since proceeded to Louisville. We learn by a Tennessee paper, that a considerable number of emigrants will assemble at Nashville, preparatory to their departure for New-Orleans, to go out in the same expedition. We learn, in addition, that fifty slaves have been offered to the Society, by their masters, in Tennessee, so soon as funds could be provided for their transportation. It is expected that a considerable number of emigrants from Alabama, Mississippi, and Louisiana, will join this expedition.

"*Religious Association of Medical Teachers and Students of Philadelphia.*"—A Society, with the above title, has been recently formed in Philadelphia. It is perhaps generally known, that there are several Medical Schools in that city. This association is independent of any particular school; and alike accessible to all the Medical teachers and students in the city. The professed object of the association is "to promote the great cause of religion)" and particularly, to encourage the medical students of the Philadelphia institutions, "to cultivate moral and religious lives." The Association is to be managed by a President, a Vice-President, a Secretary, and a Committee of ten members.

The formation of this Association we consider highly judicious and praiseworthy. Would not the formation of such a Society in this city, where so many young men are annually congregated from different parts of the Union, be attended with the most beneficial results?

BOARD OF MISSIONS.

Moneys collected for the Board of Missions of the General Assembly, from Dec. 31, 1832, *to March* 1, 1833.

Cincinnati, O.	From the Rev. T. Alden,	$ 3 00
do.	5th Church Aux. Soc. an collection,	22 38
do.	1st Church Aux. Society, in part,	93 24
Somerset Cong. O.	Auxiliary Society, in part,	12 00
Bethel Cong. Warren County, O.	Aux. Soc. do.	5 00
Hopewell Congregation, O.,	do.	16 56
Felicity, O.	Collection,	18 62
New Ebenezer Congregation,	collection,	4 59
Oxford, O.	Collection, per Rev. Mr. Little,	9 31
Louisville, (Ky.,)	3d Church, from Dr J. J. Miles,	10 00
do.	1st Church, from Rev. G. W. Ashbridge, $14; B. Dunn, $5; P. McFarland, $5,	24 00
Lexington, (Ky.,)	1st Church Auxiliary Society,	46 00
do.	From Thomas T. Skillman,	54 00
Lawrenceburgh, (Ia.,)	Collection,	8 03
Lebanon, O.,	Auxiliary Society, in part,	13 00
Maysville, Ky.,	do.	51 00
Dayton, O.	Auxiliary Society and Collection,	96 05
Missionary Reporter,		2 00
		$194 20

JOSHUA T. RUSSELL,
Cor. Sec and General Agent for the West.

N. B. In several of the congregations named above, subscriptions have been made, which are to be paid in April, and which will raise the contribution in these 15 congregations, to nearly $1,000.

OFFICE OF THE BOARD OF MISSIONS,
Philadelphia, March 4th, 1833.

GENERAL AGENT.—We are happy to announce, that the Board of Missions, at a special meeting held on the 27th December, 1832, unanimously elected the Rev. EZRA FISK, D. D., of Goshen, N. Y. to be their *Corresponding Secretary and General Agent*, for the Eastern and Atlantic States, to be located in Philadelphia; and from the information received by the Board, it is expected that Dr. Fisk, who is at present in the South, will be able in the course of the Spring, to enter upon the discharge of his important duties. —*Presbyterian.*

Colonization Meeting in N. York.

A numerous meeting of the friends of African Colonization was held on Wednesday evening in the Masonic Hall. The audience was addressed by R. S. Finley, Esquire, general agent of the Society. A variety of interesting facts were presented, relative to the Colony at Liberia, the fertility of the soil, the building of vessels, the establishment of Sunday, day and common Schools, the colonial newspaper, the arrivals which are announced in its columns, of vessels from all parts of the globe, &c. The Speaker, in reply to a question asked as to the intention of the Society to *coerce* the free coloured people to emigrate, declared that there was no such intention. That if the Colony continued to prosper, as at present, it would be impossible to prevent them from going; and that none but good men were wanted for those regions. In regard to the possibility of accomplishing the objects of this Society, the ultimatum of which is to abolish slavery, the Speaker said that if the annual increase of the coloured population (which at present is from fifty to sixty thousand) were removed, the number would be kept stationary; and that if any more than that annual increase were removed, the parent stock would then be gradually diminishing. He had adverted to the immense yearly importation of foreign emigrants into this country, with a view to put to flight the theories which had been set on foot as to the impossibility of accomplishing the object of the Society. A million of dollars would be required for the purpose alluded to; this would impose on the white population of the United States ten cents a head, and a total of twenty thousand dollars for the city of New York.—Mr. Finley spoke at length on the manner in which the proposed objects were to affect the question of slavery, and proceeded to argue that there was no intention of denying the validity of the law which recognized the black as the property of his white master. The Society wished alone to address itself to the moral convictions of the people,—to the patriot, the philanthropist and the Christian.

A subscription was then taken up; after which the Society was further addressed by Samuel A. Foote, Esq. of New-York, and Rev. Mr. Breckinridge of Philadelphia.—*N. Y. paper.*

[From a Correspondent of the *New-York Observer.*]

WASHINGTON, Feb. 19th, 1833.

Since the annual meeting of the American Colonization Society, there have been four adjourned meetings, and a prodigious excitement among the members and friends of this institution. The storm has, I trust, passed over. It had its origin in some changes which were made at the annual meeting, in its officers. The institution never stood safer or firmer than at present. *Funds* alone are wanting to enable it to advance with vast power and success. Nearly 800 emigrants were sent to Liberia during the last year, and the expense thereby incurred exceeded the means of the Society, so that it must rely on the public liberality, to enable it to meet engagements now made, as well as to prosecute further its great work. You will recollect that 140 most respectable emigrants recently sailed from Charleston, and you will be pleased to know that others are desirous of emigrating from the same city. In Mr. Grimke of that place, the society has a most able and efficient friend. It is probable that the legislature of Virginia will, during its present session, make an appropriation of 10 or 20,000 dollars, annually, for several years, to aid the colonization of free persons of color from that state. I trust the good people of the north will feel the immense importance of *acting in concert with the virtuous of the south*, in efforts for the benefit of our colored population. Nothing can be gained, but every thing may be lost, by arraying the north against the south on this subject. There is a deep and growing moral sentiment in the south in favor of the entire colored population. A thousand kind and gentle influences are at work to create and strengthen it, and unless the fiery elements of Mr. Garrison's principles should burst in ruin upon the south, we may expect from it the happiest and most extensive results.

We are happy to notice in our accounts from Washington more decided evidences of a fine sense of moral and religious propriety than we ever before witnessed in that quarter. The reconciliation of Mr. Webster and Mr. Poindexter, through the interposition of Mr. Clay—the scene in the House of Representatives after the farewell address of Mr. Speaker Stevenson—the sentiments expressed by the President in the closing paragraph of his Inaugural address—the refusal of the Senate, by a large majority, to meet on Sunday—the formation of a Congressional Temperance Society, and the noble sentiments expressed on this occasion by men so distinguished as Governor Cass and Judge Wilkins—and last, not least, the fact, that a considerable number of the members of Congress have maintained among themselves, during the session, a religious prayer-meeting—all seem to indicate that the spirit of the revivals, which have spread so extensively among the people, is beginning to pervade our halls of legislation, and to produce its legitimate effect in elevating the character of the government, and cementing the Union of the States.—*N. Y. Obs.*

We learn from the Pittsburgh Herald that on Wednesday of last week the Presbytery of Ohio dismissed the Rev. E. P. Swift from the charge of the Second Church in Pittsburgh, and on the same evening set him apart as Corresponding Secretary and General agent of the Western Foreign Missionary Society.—*Ib.*

Among the works announced as preparing for publication in London, we notice a History of Madagascar in connexion with the Protestant Mission, by the Missionaries, edited by Mr. Ellis, in 2 vols. with maps and plates. Also, Memoirs of the Life and Writings of the late Rev. George Burder, by Henry Foster Burder.—*Bost. Rec.*

A letter from Sumter District, received in Charleston, says, "The Nullifiers in this quarter appear determined to remain in the Union, whether South Carolina does or not; for they are removing into the south western States by wholesale."

Liberia.

By the arrival at Philadelphia, of the Brig America, Captain Abels, in the short passage of 32 days from Monrovia, we have received files of the Liberia Herald to the 9th of December inclusive.

Saturday the 1st day of December was observed by the colonists, as a day of public fasting and prayer, persuant to the proclamation of Governor Mechlin.

The settlement at Grand Bassa was in progress. Thirty-five persons had proceeded thither, in the month of November, to prepare the necessary fortifications and houses for the protection and comfort of the colonists who were shortly to occupy them.

The following paragraphs from the Herald of Dec. 7th, bear intrinsic and conclusive proof of the prosperity of the colony:—

Warehouse building.—Francis Devany's warehouse, 100 feet long and 20 wide, nearly ready to receive the frame. Daily and Russwurm's do. 50 feet long and 20 feet wide, with cellar under the whole, in the same state of forwardness.

Vessels on the Stocks.—A schooner belonging to W. Draper, ready to be launched—one to C. M. Waring, nearly ready—one to A. Chessman—one to F. Devany, besides one or two others, the timbers for which are being prepared.—*Commercial Advertiser.*

MARRIED,—On Wednesday evening last, in this city, by the Rev. Richard Tidings, Dr. ELISHA B. STEDMAN, of Pittsborough, N. C. to Miss JULIANN ST. CLAIR CHIPLEY, daughter of the Rev. Stephen Chipley, of this city.

In Boone county, on the Ohio River, on the 2d inst. by Rev. J. C. Harrison, Mr. JOSEPH MYERS, Sen. to Mrs. SUSAN AKIN, both of said county.

Obituary.

For the Western Luminary.

DIED,—In Louisville, Ky. on the 18th inst. Miss DOROTHY STEVENS, a member of the 2d Presbyterian church of that place, and teacher of the first Infant School, we believe, ever established in this State.

Miss S. was a native of Massachusetts, where she has a father still living. She resided for some time in Rochester, N. Y. previous to her coming to Kentucky; where she has relatives and many friends, that know her worth, and will sympathize deeply in the loss which the church and society at large have sustained in her death. It is to be hoped that some one acquainted with her early history will favor the public with a more extended obituary. She was a lady of rare talents, extensive acquirements, and highly gifted as a teacher—nor was she less distinguished for the ardor and fervency of her piety.

Many of our most valuable periodicals, both in the East and West, have had their columns enriched by able productions from her pen. She died as she lived; trusting alone in the merits of her Divine Redeemer. Not a cloud overshadowed her prospects—all was bright and clear before her. When asked, if death had any terrors, she answered, "*No*, I know in whom I have believed." Thus fell asleep one of God's dear children, who had devoted her life, and all the powers of her mind in preparing others for the same happy change.

Louisville, March 19th, 1833.

[Miss Stevens was the authoress of the interesting articles published in our paper about a year ago, entitled "Bible Stories for Children;" also of several articles since published, on the subject of Revivals of Religion in the West.—*Edit. Lum.*]

Departed this life, in Garrard county, Ky. on the 12th inst., Mrs. FRANCES SCOTT, wife of Joseph Scott, Jr. and daughter of Dan'l. McKoy, in the 35th year of her age. The deceased had been a professor of religion nearly five years; and through a long and protracted illness, she manifested by her walk and conversation that she possessed much of the spirit of her Redeemer. When conversing on the subject of death, and the near approach of that eternal world which she expected shortly to open to her view, she would say, "the vanities of this world have no part of my affections; I have no pleasure in them: but I expect shortly to receive my reward in a brighter and better world above." Her last words were addressed to her children; telling them, "not to weep for her; nor on account of her approaching dissolution, as those who have no hope; but to be cheerful and resigned to the will of Providence." She was an obedient and faithful wife; a prudent and tender mother; and a benevolent and charitable neighbor. She has left a disconsolate husband, a family of promising children, and numerous relatives and friends to mourn their irreparable loss. But let them not mourn as those who have no hope; for the reward of the righteous shall be given her.

"Hear what the voice from heaven proclaims,
For all the pious dead!
Sweet is the savour of their names,
And soft their sleeping bed.
They die in Jesus, and are bless'd:
How sweet their slumbers are!
From sufferings and from sins releas'd
And freed from every snare.
Far from this world of toil and strife
They're present with the Lord,
The labors of their mortal life
End in a large reward."

DIED,—In this City, on the 20th inst. Doctor RICHARD PINDELL, in the 78th year of his age.

ACKNOWLEDGEMENT.

The Treasurer of the Lexington Female Benevolent Society gratefully acknowledges the receipt of Eight Dollars, from a collection taken up in the 1st Presbyterian church, for the benefit of said society.

Lexington, March 18, 1833.

FEMALE SCHOOL.

THE Summer Session of the School for Young Ladies at Judge Robbins's will commence on the 15th day of April next, being the 3d Monday. Board, Tuition, Washing, &c. $50 per session. Music, Drawing and Painting charged separately.

Montgomery County, March 18, 1833.—38-6w*

Splendid Cloths & Cassimeres.

DRAKE & FRAZER,

No. 76, Main-Street, Lexington, Kentucky.

ARE just receiving a large and splendid supply of FASHIONABLE GOODS, suitable for the present and approaching season,

AMONG WHICH ARE

Super Blue, Black and Polish Mixed Cloths; Auburn, French, and German Browns; Invisible and Olive Greens; Mulberry, Claret, and Olive Browns; Single and Double Milled Cassimeres, of the most fashionable colors; Superior French Bombazines; Fashionable Striped Nankeens and Drillings; Gum Elastic Silk and Net Suspenders; Silk and Cotton Half Hose; Superior Gloves, Stocks, Shirt Collars, Cravats, and Pocket Handkerchiefs; Fine Linen Ready Made Shirts and Shirtees; a large supply of Fashionable Vestings; Walking Sticks and Umbrellas; Visiting Cards, and Curls; and a variety of fancy articles, which we hope our friends will call and see, and intend selling them low for cash, as they have all been purchased by one of the concern, who has just returned from Philadelphia and New-York.

Latest Fashions Just Received.

☞ Our work shall be executed in the best and most fashionable style.

Lexington, March 27—38-tf.

Miscellaneous.

From the Female Advocate.

To Mothers.

The effect of a Christian example upon our offspring is ever more salutary than that of Christian instruction. No person who has ever observed the wonderful facility with which children ape the pursuits of their superiors, will for a moment question the truth of this remark. Circumstances and observations unheeded by us, often make lasting impressions on them. Whatever engrosses our attention, interests theirs, and we may generally ascertain the reigning passion of a mother from the conduct and appearance of her little ones. Their air, the strain of their puerile conversation will introduce you at once into the privacy of her family intercourse. We will suppose two mothers moving in the same sphere, and possessing the same advantages for education, but pursuing entirely a different course toward their offspring. The one is industriously employed in arranging their wardrobe, and constantly consulting mantua makers and tailoresses on the latest fashions for masters and misses. Their dress, their movements, their carriage, must all be regulated by the most approved customs of fashionable society; and to effect this, the whole course of her instruction is directed. To tell an untruth, is a venial sin, is reproved but slightly, while to sit in an inclined position, or walk with inverted toes, is a crime of the highest magnitude. That an attention to externals, is in some degree commendable, cannot be denied; but by the all-engrossing attention which they receive from the parent, they come to be considered as the *summum bonum* by the child; and ten chances to one, if passion for personal attraction does not make her sons rakes, and her daughters coquettes. The other, while she pays all due regard to neatness and simplicity in the habiliments of her children, and teaches them a proper deference to all the decorums of society, is almost wholly occupied in the cultivation of their minds, and the improvement of their morals. Every opportunity is embraced for impressing them with a sense of their accountability as rational beings, the duties incumbent upon them, both toward God, and toward man. Often does she carry them to the throne of grace, and there with powerful pleadings before the mercy seat of heaven, evince to them her great anxiety for the welfare of their souls. This is the burden of her efforts, and of her instructions; and that child must be more than commonly perverse who does not feel that to be important, which an affectionate mother regards with so much solicitude. Let us look again at the conduct of these parents as it respects themselves.—The first spends a great portion of her time in the tasteful arrangements of her toilet. Her ornaments, her head dress, her apparel, must all be adjusted with wonderful exactness. If a meal is to be served, the delicacy and multiplication of her viands, the very great importance attached to the gratification of the appetite, all serve to convince the child, whose ideas are just shaping themselves by the objects with which it is surrounded and conversant, that to feed, and clothe, and pamper the body, is ever the chief business of life.

The latter pursues the same course with regard to herself that she does to her offspring. Her attire is simple, sufficiently conformed to reigning modes to shield her from notoriety. Her table is spread with plain but wholesome food, participated in without comment, while a large portion of her time thus redeemed from pursuits worse than wasted, is devoted to religious and intellectual improvement. Her hours for communion with God are known to be stated and frequent; the Bible is her text book, and the house of God her delight.—Such a course of conduct is not without its influence; and children whose minds are thus imbued with the fear of God, and the knowledge of his word, are far more likely to become true Christians, than those who have been brought up under the influence of a mere worlding. Here is a good rule, never to do or say any thing before our children which they may not safely imitate. Let us educate our children for eternity, and we shall best qualify them for a proper discharge of all the duties which devolve upon them in time.—I never knew a person, whose whole character and conduct was modelled and regulated by the pure precepts of the Gospel, who did not exceed in courtesy and good breeding most pupils of modern refinement. Christianity is as favorable to the graces as to the virtues. Our Saviour's golden rule, "Whatsoever ye would that men should do unto you, do ye even so to them," is superior both in morality and politeness, to all the maxims of fashionable life.

A Mother.

The Great Duty of Forgiveness.

It has sometimes struck me with peculiar force, that there was a marked inconsistency in praying for forgiveness of our sins in the beautiful language of our Saviour, "Forgive us our trespasses as we forgive those who trespass against us," and at the same time retaining a vengeful thought, an unforgiving temper toward a fellow-creature. Bishop Butler remarks that "there is an apprehension and presentiment natural to mankind, that we ourselves shall one time or other be dealt with as we deal with others; and a peculiar acquiesence in, and feeling of the equity and justice of this distribution." Our Saviour seems to teach this doctrine when he says "with what measure ye mete, it shall be measured to you again," and against it no mind can find any thing to object.

But notwithstanding this, how little does the gentleness and meekness of true religion show itself, even in the church, when any have, even slightly, injured or offended others! Instead of passing by the affront and praying for those that injure them, how common is it to see alienation of feeling terminating in bitter strife or unending hostility! Some justify this course by saying, they cannot walk together except they be agreed, and that they must bear a testimony against evil conduct.—But have they always first employed the means prescribed by Jesus for the reconciliation of an offending brother, or forgotten that they might gain over to repentance and a better mind, those who have done wrong? No one can be justified in separating himself from another as an incorrigible offender, until he has tried to win him back by every Christian means. It may also be suggested that often the fault, in cases of this sort, is to be discovered in the person accusing rather than the one accused. What apology can he make, under such circumstances, for neglecting the effort to win by tenderness and love, an alienated brother?

Another truth, which should enforce with great weight the duty of forgiveness is, the exhibition of this temper in our Saviour. He, though he was reviled, reviled not again! The contumely—the stinging reproach—the dreadful abuse with which he was followed to death, and the taunts and cruelties with which he was assailed on the cross, drew from him little else than tears of compassion, and that last, heavenly petition "Father, forgive them, they know not what they do?" And now, if there be any obligation to cultivate the mind "which was also in Christ Jesus" how can we dare to requite every injury, however slight, with coldness, or scorn, or reproach?

At the close of life, when the world begins to assume its proper aspect by the opening light of eternity, and all its doings and feelings begin to be reviewed by the soul in anticipation of the judgment, the consciousness of having manifested a forgiving temper towards all men will not, I am persuaded, fail to minister comfort as well as to excite hope. "If ye forgive men their trespasses, your heavenly Father will likewise forgive you." It will not be a matter of regret in that hour that a careless word, a thoughtless expression which gave pain, or even an unkind and unprovoxed injury had been passed by without resenting.—Though conscious of many failures and frailties and much sin, yet the thought of having blotted out every charge against mortal, and of appearing with a kind and merciful temper before his God will not fail of ministering to the tranquility of the soul in the last trying hour.

On the other hand, it will certainly be a fearful thing with a heart glowing with enmity to those around us, and an implacable and unmerciful temper towards all, to appear before the Judge of men asking for mercy at his hand! I have trembled at the declarations of our Saviour, lest *any part* of that spirit should be found in me, when I have read from his own lips, as follows—"But that servant went out and found one of his fellow-servants, which owed him a hundred pence: and he laid hands on him, and took *him* by the throat, saying, pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done.—Then his lord, after that he had called him said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredest me: Shouldest thou not also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. *So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one their trespasses.*"—*Presbyterian.*

"Pass on, relentless World!"

Swifter and swifter, day by day,
Down time's unquiet current hurled,
Thou passest on thy restless way,
Tumultuous and unstable world!
Thou passest on! time hath not seen
Delay upon thy hurried path;
And prayers and tears alike have been
In vain to stay thy course of wrath!

Thou passest on, and with thee go
The loves of youth—the cares of age;
And smiles and tears, and joy and wo
Are on thy history's bloody page;
There, every day, like yesterday,
Writes hopes that end in mockery!
But who shall tear the veil away
Before the abyss of things to be!

Thou passest on, and at thy side,
Even as a shade, Oblivion treads,
And o'er the dreams of human pride,
His misty shroud forever spreads;
Where all thine iron-hand has traced
Upon that gloomy scroll to-day,
With records ages since effaced,—
Like them shall live—like them decay.

Thou passest on—with thee, the vain,
That sport upon thy flaunting blaze,
Pride, framed of dust, and Folly's train,
Who court thy love, and run thy ways:
But thou and I—and be it so—
Press onward to eternity;
Yet not together let us go
To that deep-voiced but shoreless sea!

Thou hast thy friends—I would have mine;
Thou hast thy thoughts—leave me my own:
I kneel not at thy gilded shrine—
I bow not at thy slavish throne!
I'll let them pass without a sigh;
They make no swelling rapture now,
The fierce delights that fire thine eye—
The triumphs of thy haughty brow!

Pass on, relentless world!—I grieve
No more for all that thou hast riven;
Pass on, in God's name—only leave
The things thou never yet hast given:
A heart at ease—a mind at home—
Affections fixed above thy sway—
Faith set upon a world to come,
And patience through life's little day.

London Atlas.

The Spirit of the Apostles.

Occasionally we meet with a Missionary, who seems to breathe an atmosphere not common to frail and sinful mortals. And when we see or hear of such a man, our inmost soul bids him God speed. We discern in him the man of faith and prayer, who looks not merely at things seen and temporal, but at those which are unseen and eternal. We see in him the man, who makes not apparent success the rule by which he judges of duty, or a criterion for the measure of his laborious effort; he has a better guide than this,—the command of God. Such a laborer, reminds us of Him, who in prophetic vision said, "Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my glory!"—the day of judgment will reveal his character, when he shall be approved before an assembled world. The passage which follows—part of a letter from the Rev. Mr. Leslie, Missionary in India, to the English Baptist Missionary Society,—illustrates the spirit of primitive Christianity, and shows what a man may do, who has strong confidence in God. The letter is dated at Monghyr, May 14 1832, and is addressed to Mr. Dyer, Secretary of the Society, and is copied from the London Baptist Magazine for January, 1833.

"I hope the Committee and Society are not tired waiting for God; and I would hope also that they believe that God is as much glorified by their persevering in this cause when success is denied, as when it is granted. It would be a sorry thing, indeed, if we were never to work but when the sun shines. I am often cast down, and feel as if all my labor were in vain (who knoweth a missionary's heart?). Yet I am revived when I recollect the word of God: "All flesh shall see his glory." I have sometimes thought that societies expected too much; and that consequently too great an anxiety was felt by Committees to have something to present to the eye of their constituents—thus making the affair of missionary societies like the transactions of business: just as if Committees said, "See here is so much for your money." But this is not right. If not a single soul were converted, the command to use the means ought to be motive sufficient to keep the church of Christ using her exertions. I have, also, sometimes tried to imagine what would be the effect upon your London meeting of a *blank* report—of your Committee coming forward, and saying: "Friends, the Almighty frowns. You have this year sown, but you have not yet reaped. Success is denied. The rain has been refused. Our prayers are not heard."—Would there be any to clothe himself in sackcloth and ashes? Would there be a sitting down to mourn as under an awful visitation? Would there be heard the voice of weeping and the voice of inquiry, saying, "Is there not a cause for the Almighty's frowns? Have we not offended him? Come, let us humble ourselves before him. Have we not forborne to contribute as God has prospered us? Have we not neglected to wait upon him in faith and prayer?" O! when will the church cease to look only to be pampered? When will it mourn between the porch and the altar, for Zion? I am persuaded we must have a mourning day before we have a rejoicing one.—Zion must sit in the dust before she is exalted. She must mourn for children before she receives them. There must be fasting and praying days before the devil of idolatry is cast out. Read Zech. xii. 1—14.; Isa. xlix. 1—23.—*Christian Watchman.*

The Rev. Charles Gutzlaff.

A few days since, a noble-hearted friend met the editor and said: "Sir, I have been intending to call and see you on the subject of a missionary whom I saw in China. You know I am not so much of a christian as I ought to be; but I never saw a missionary like that man."

Do you refer asked I, to Dr. Morrison? He shook his head, responding, "he is a very good man, and has done much good; but he is nothing to the missionary to whom I refer."

You speak then of Gutzlaff. "Yes," said my friend, "he is the man: he commands the esteem and admiration of every one who knows him. He is a real missionary, and carries such evidence of his character with him, that one of my Socinian acquaintances, on hearing him in Macca, though he never cared anything about a missionary before, contributed handsomely to his support, without solicitation. He has no regular support from any society; he goes forth in his own name and that of his Master, and although his expenses exceed two thousand dollars a year, yet he has never been suffered to want. He is a very learned man; speaks many languages fluently; is very polite and affable, and seems to gain access to every heart. He is a physician, and by his skill makes his way every where, among the natives of China. I have just been procuring a quantity of medicine, to be put up for him in the best manner. I told him that I could not do much for him, but that I would see that he had medicines for his journeys. His zeal for the moral and religious improvement of the Chinese has led him to devote his extraordinary talents and personal efforts to that object. He diffuses useful knowledge by means of essays and tracts, printed in the learned language of China, which the people can read and understand, while they do not generally speak it. He inculcates the doctrines and virtues of Christianity also by his continual conversation and example. He has already traversed the maritime coast from Cochin to Mantchoo Tartary; and was prevented by nothing but the want of funds from reaching Pekin, the northern capital of the empire. He gains access to the towns and cities on the sea-board by the coasting junks, on board of which he often pays his way by his medical skill, or by acting as interpreter for the owners. He assumes the costume of the people, and from a strong resemblance to the Chinese, and a familiar knowledge of their language, the people insist upon it that he must be a descendant from their nation. This circumstance removes their prejudices, and gives him such facility of intercourse with them, as no stranger ever before enjoyed, since the days in which the learned Jesuits visited that country. The enterprise of Mr. Gutzlaff, if successful, and especially if aided by missionaries of similar qualifications, will open the doors of China, to use one of his own expressions, to the religion of the gospel; to the useful European arts and sciences; to the civilization and moral and political advancement of China; and to the extension of the commerce of that immensely populous region, to the reciprocal advantage of the Chinese and the more improved nations of the earth."

The friend who made the preceding communication to me, with the most lively emotions of interest in the object of his commendation, has lately sailed for England and China. He wrote to me from New-York that Pelatiah Perit, Esq. of that city had authorized him to put at the disposal of Mr. Gutzlaff five hundred dollars, to aid him in his efforts to convert China; and that this sum is to be made up by voluntary contributions. If any of the friends of missions in Philadelphia wish to have some hand in all the good which the devoted Gutzlaff is now doing, by helping to raise this sum, their contributions, even though they should be quite moderate, will be gladly received by the editor of this paper, and remitted to Mr. Perit.—*Philadelphian.*

Rules for Conversation.

Company offers many temptations to sin. If you would preserve a good conscience in the sight of God, remember that He, the Majesty of heaven and earth, is present; and that in such a situation a solemn awe becomes you.

Never speak of your enemies except in love, for their good, and the honour of God.

Do not speak much. When it is necessary to say any thing, do it respectfully, advisedly, and kindly. Always speak with earnestness, with clearness and deliberation.

Do not make the things of this world a subject of conversation, except when God may be honoured, or good done to your neighbour thereby.

Avoid all severe and reproachful language, and every thing that might excite evil feeling. Inquire of a friend whether you ever offend in this way; for you may do it unconsciously.

Profanity is a great sin. If you use the name of God, do it with reverence, as if in his presence. Never make the name of God or Christ a mere by-word. He who honours God in his heart, will not dishonour Him with his lips.

Be cautious, in narrating any thing, that you adhere strictly to the truth. Men sometimes supply some circumstances from their own invention, which their memory has not retained. Think afterwards whether you have not in your conversation done this.

Trifling jests and anecdotes do not become a Christian. When you are in conversation, avoid speaking of yourself, or desiring so to do.

Never change the conversation from a profitable subject. Much is to be learnt, both in the discipline of the mind and in the collection of facts, by much conversation on the same topic.

Never interrupt a person who is speaking, and be silent if you yourself are interrupted.

If you would reprove another for some mis-conduct, take care first to conquer the fear of man. But it is well, beforehand, to think of your own defects, that you may reprove with meekness, and with love.

Avoid unnecessary mirth. All laughter is not sinful, but it should be the mark of a peaceful and joyful, not a trifling state of mind. If others laugh at foolish jests, and improper expressions, do not join with them. If they are not pleasing to God, why should they be to you? If you laugh with those who delight in these things, you are a partaker of their sin; if, on the contrary, you preserve a grave countenance, you reprove them.

Cultivate a talent for directing conversation in a proper channel.

Never think more highly of yourself, than of another, on account of any advantage of station which you may possess. Both of you are dust and ashes, and equal in the sight of God.

Love is humble, and secures the respect and friendship of others; but a haughty man is disagreeable to all.

Remain not a moment in society, when your only object is, that you may thus pass time away. —*Memoirs of Francke.*

Prospectus, for Publishing, by Subscription,

"*An analysis and defence of the doctrines of the Westminster Confession of Faith.*"

BY THE REV. C. B. M'KEE, A. M.

THERE has not since the days of the Persecution, been a more imperious demand for an exhibition of "the form of sound words once delivered to the saints," than at the present time. "Many are going to and fro, and knowledge is rapidly increasing:" but it is to be lamented, that the maintenance of Orthodoxy does not keep pace with the progress of knowledge.

There appears to be a loud and distinct call for every lover of Zion's peace, harmony, and purity, to contribute his mite from the pulpit, or the press, towards the furtherance and defence of her beauty, purity, and order in Government, Discipline, Doctrines, and Worship.

In connexion with the Bible, the Confession of Faith, the Catechisms, Larger and Shorter, compiled by the Westminster Divines, seem the best calculated to illustrate, explain, enforce, and defend the duties of Christianity. And whatever may have been said to the disparagement, or discarding of "Creeds and Confessions," by free-thinkers, it is a fact, easy of demonstration, that *Creeds* and *Confessions* will exist, while human imperfection, and a regard to the peace and order of the church continue.

These considerations have prompted the author to add to his other onerous and pressing avocations, that of preparing the work named above for the use of the public. Many expositions have been written on the Catechisms; but few, if any, have ever appeared on the Confession itself, from which the Catechisms are extracted. This circumstance adds another to the numerous calls which seem to demand a work something like the one proposed. Besides, the present agitated state of the church, and the warm contests between truth and error, leave no room to apologise for undertaking a work of this kind.

This work will exhibit, 1. The original text of the Confession. 2. An Analysis of the Doctrines contained in the text, with the scriptures in full on which the doctrines are founded. 3. A summary of errors which are opposed to the doctrines. 4. A refutation of the errors.

TERMS.—The work will be put to press so soon as a sufficient number of subscribers shall have been obtained to justify the undertaking.—It will appear in one neat octavo volume of about 309 pages; printed with new type on good paper; substantially leather bound, and handsomely gilt and lettered.—The price to subscribers will be $1 50, payable when the work is delivered.

RECOMMENDATION.

The above Prospectus, with a specimen of the work, are presented to the reader for his serious and candid reflection. The author, the Rev C. B. M'Kee, is a member of the Associate Reformed Church, and well qualified to perform the important work which he proposes to publish to the world. In this day of darkness and error, such a work is greatly needed, and should be patronized by the Christian public; and is hereby recommended to all serious christians. N. H. HALL.

Fayette Co. Ky. Feb. 23d, 1833.

P. S. Mr. Arthur Coffield, of this county, holds the subscription, and will gladly receive subscriptions, &c.

MONTICELLO ACADEMY,

FOR MALES AND FEMALES.

THE Summer Session of this Institution will commence on the 29th of April, and continue twenty-one weeks.

The facilities to be afforded here, for acquiring a thorough education in the various departments of science and literature, are intended to be as extensive as at any similar institution in the West. The Academy is now undergoing some necessary repairs;—Globes, an Orrery and other apparatus will be immediately procured; which, added to the acknowledged health of the place, and the low expenses incurred by a residence here, must render it a desirable situation for any who wish to obtain a good education. Applications should be made, if possible, previous to the commencement of the session. *All requisite books can be procured here, at a low price.*

TERMS.

Languages and Natural Philosophy, per session,	$12 50
Mathematics, Rhetoric and History,	10 00
Geography, Eng. Grammar, Arithmetic, Penmanship, &c.	8 00

☞ Tuition will be charged from the time of entrance to the end of the current session, which must be paid *in advance.*

T. C. TUPPER, *Principal.*

Monticello, March 15th, 1833.—37-6w.

DEPOSITORY

OF AMERICAN SUNDAY SCHOOL UNION,

At Danville, Ky.

THE subscriber has received a new and full assortment of S. S. Books, which will be sold to ALL *Sunday Schools* at the usual discount of 20 per cent.

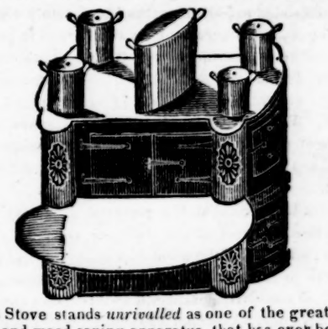
JOSEPH HUBER, *S. S. Dep'y.*

Danville, Jan. 9th, 1833.

ECONOMY.

WE have on hand and offer for sale the NEW PATTERN

COOKING STOVE.



This Stove stands *unrivalled* as one of the greatest labour and wood saving apparatus that has ever been invented. They are constructed to occupy little space and will do all kinds of Cooking, such as *Boiling, Stewing, Roasting, Baking, Frying, &c.*; and al be done at the same time, and with such a saving of wood that the price of a stove would be saved in a short time.

Those disposed to economize in this way are requested to call and examine the Stoves, whether they wish to purchase or not. Reference can be given to a great number now in use for proof of their utility; and stoves can be furnished of different sizes, to cook for from 30 to 200 persons.

We keep also a large lot of

10 *Plate and 7 Plate Stoves, large and small Franklin Stoves, large and small,* beautiful patterns.

With a number of

Fancy Stoves and Coal Grates.

With all kinds of BRASS Knobs, Fenders, Shovels and Tongs, Bellows, Andirons, &c. &c.

STEPHENS, WINSLOW & STEPHENS,

Nov. 14, 1832—20-tf. *Main-Street, Lexington*

The Hygeian Vegetable Universal Medicine of the British College of Health, London.

THE high reputation which this distinguished medicine has attained in the United States cannot be more clearly exemplified than by stating the fact that the Agent for Ohio, who resided last year at Cincinnati, sold upwards of $20,000 worth during the last 12 months. This medicine being composed only of vegetable matter, and warranted on oath as not containing one particle of mercurial or other mineral substance, is though entirely effective in its operation. The blood constitutes the life of man, and upon the purity of this vital source depends the health and happiness we are to enjoy in this world. The HYGEIAN MEDICINE has never failed if duly persevered in, and innumerable are the cures it has effected in consumptions, cholera morbus, inflammations internal or external, dyspepsia, fevers, ague, indigestion, billious and nervous affections, all diseases of the liver, yellow fever, gout, rheumatism, lumbago, tic-doloreux, dropsy, St. Vitus' dance, epilepsy, apoplexy, paralysis and palsy, feminine sickness, jaundice, scarlet fever, asthma, gravel, piles, strictures, scurvy, scrofula, and all cutaneous diseases.—A book recording many extraordinary cases of cure, can be referred to where this medicine is left for sale, at the store of Messrs. TILFORD & ANDERSON, Lexington Kentucky.

☞ Advice will be given *gratis*, by Mr. WHITE, Agent for Kentucky, and resident at Mr. Studman's Lexington.

Price in boxes according to size, $1, $2, and $3 each, with directions.

Lex January 9—27-tf.

DOCTOR CHALLEN,

HAVING returned from Cincinnati, where he has been engaged in the practice of Medicine nearly six years—offers his services to the citizens of Lexington, and its vicinity, in the various departments of his profession.

Office near the corner of Main and Spring streets, adjoining the residence of his father, William Challen.

Nov. 21, 1832—21-tf.

NEW AUCTION

And Commission Store.

THE undersigned has commenced the above business, and will be ready to attend to sales either public or private, at his Auction room, on Main-street, opposite the Post-Office.

F. MONTMOLLIN.

Lexington, Ky. October 31, 1832—18-tf.

New Sabbath School Books.

FOR sale at SKILLMAN'S Book Store, an assortment of new Sabbath School Books. Those who purchase for S. S. Libraries are entitled to 20 per cent discount on the retail prices. Also, for sale at the same place, the RELIGIOUS SOUVENIR for 1833. Likewise a general assortment of Theological, Medical, Law, and School Books of every description.

Lexington, Jan. 23, 1833.—29-tf.

Cotton Machinery.

THE undersigned, residing at the Phoenix Cotton Factory, Scott Co., is prepared to build and repair Cotton Machinery on the most approved plan, and in the best manner. The business will be conducted by Mr. Henry B. Lewis, whose merits as a machinist are so generally known to Cotton Spinners, that comment is considered superfluous. Persons who wish to have work done, will please apply to Henry or James Weir, Lexington—to Mr. Lewis at the Factory, or to the subscriber.

GEORGE WEIR.

February 6th, 1833.—31-7w.*

Shelby Female Academy.

THE next term of this institution will commence on MONDAY THE 11th OF FEBRUARY.

Eight or ten scholars can be accommodated, on reasonable application.

Lexington, January 29th, 1833. 30-tf.

MERCHANT TAILORS'

FASHIONABLE STORE,

No. 2, Cheapside, Lexington.

WILLIAMS & WILSON,

ARE just receiving from New-York and Philadelphia, a new and splendid assortment of

FALL AND WINTER GOODS,

AMONG WHICH ARE,

Cloths, Cassimeres and Vestings,

Consisting of every variety of colour and quality, suitable for Gentlemen's dress and wear:—Also a beautiful assortment of Gloves, Cravats, Stocks, Suspenders, Socks, Shirt Buttons, Collars, fine ready made Linen, Flannel and Cotton Shirts and Drawers; Shirt Buttons, Guard Chains, Cloak Cords, Fur Collars, and many other articles. A few ready made Cloaks, Vests and Pantaloons of the best quality.

We return our thanks to our customers and the public, for their liberal patronage, and solicit them to call and examine for themselves. Our work shall be done in a style not inferior to any in the U. States. All orders from a distance will be gratefully received and promptly attended to.

Latest Fashions just received.

Employers wishing A. F. Saguez's patent system of cutting from New-York, can obtain it, as we are his agents; or a full report of fashions in figures and drawings quarterly.

October 31, 1832. 18—*t.*

NEW GOODS.

THE Subscriber has just received and opened at his Store, on Upper Street, near the Market House, a new and handsome assortment of

FALL AND WINTER GOODS,

Selected from Baltimore and Philadelphia—which he offers on moderate terms; among which are the following articles to wit:

Children's Shoes, assorted—Children's Dolls, assorted—Musical Harmonicans—Superior Blacking, by the dozen or box—Almonds, Raisins, Citron, Candies, Lickquorish, &c. &c.

Cash or country produce taken in exchange.

WILLIAM TUCKER.

Lexington, Ky. October 10 1832.—15-tf.

HATTING BUSINESS.

JOHN STEEL

RETURNS his thanks to the public, for the very liberal encouragement he has received from them, and in order to serve his friends and customers more promptly and better, he has taken into co-partnership with him, **WILLIAM TOD,** Jr. who will take charge of our Manufactory, personally. Mr. Tod has worked in most of the Eastern Cities, and made himself thoroughly acquainted with the latest improvements of the trade in all its branches. By our close application to business and great desire to give satisfaction, we hope to merit an increased share of public patronage. The business to be continued at the old stand at the corner of Main and Main cross st. under the firm of

STEEL & TOD.

N. B. One or two Apprentices who can come well recommended, will be taken to learn the above business. S. & T.

Lexington, October, 31, 1832—18-1y.

NEW GROCERY

AND PLANK YARD.

JOHN SHROCK, has the pleasure of informing his friends and the public generally, that he has commenced the Grocery business, in connexion with a Plank Yard, formerly owned by Mr. B. Blunt. He has a first rate assortment of family Groceries, such as Tea, Coffee, Loaf, Lump and New-Orleans Sugar, Spices, Pepper, Lamp Oil, Fish, Molasses, Cheese Nails, &c. &c.

Also: A general assortment of Planks, Scantling, and Cedar Posts, &c. all of which will be offered on as good terms as they can be had in Lexington. The establishments are placed under the management of J. S. Freeman, whose attention to business, he hopes will merit a share of public favor. The attention of the public is respectfully invited.

Lexington, October 24, 1832—17-tf.

THE WESTERN LUMINARY.

TERMS.

Two Dollars and Fifty Cents per annum, payable within the year,—*Two Dollars*, if paid in advance, or within the first six months,—*Three Dollars* after the expiration of the year.

☞ Arrearages must be paid before the paper can be discontinued.

☞ Persons procuring five new subscribers, and paying for them in advance, shall be entitled to a sixth copy gratis.

☞ All communications must be post paid, except letters from Agents remitting subscriptions.

☞ All Postmasters, who are so obliging as to act as Agents, shall have the paper sent to them without charge.

☞ Advertisements inserted the usual rates.